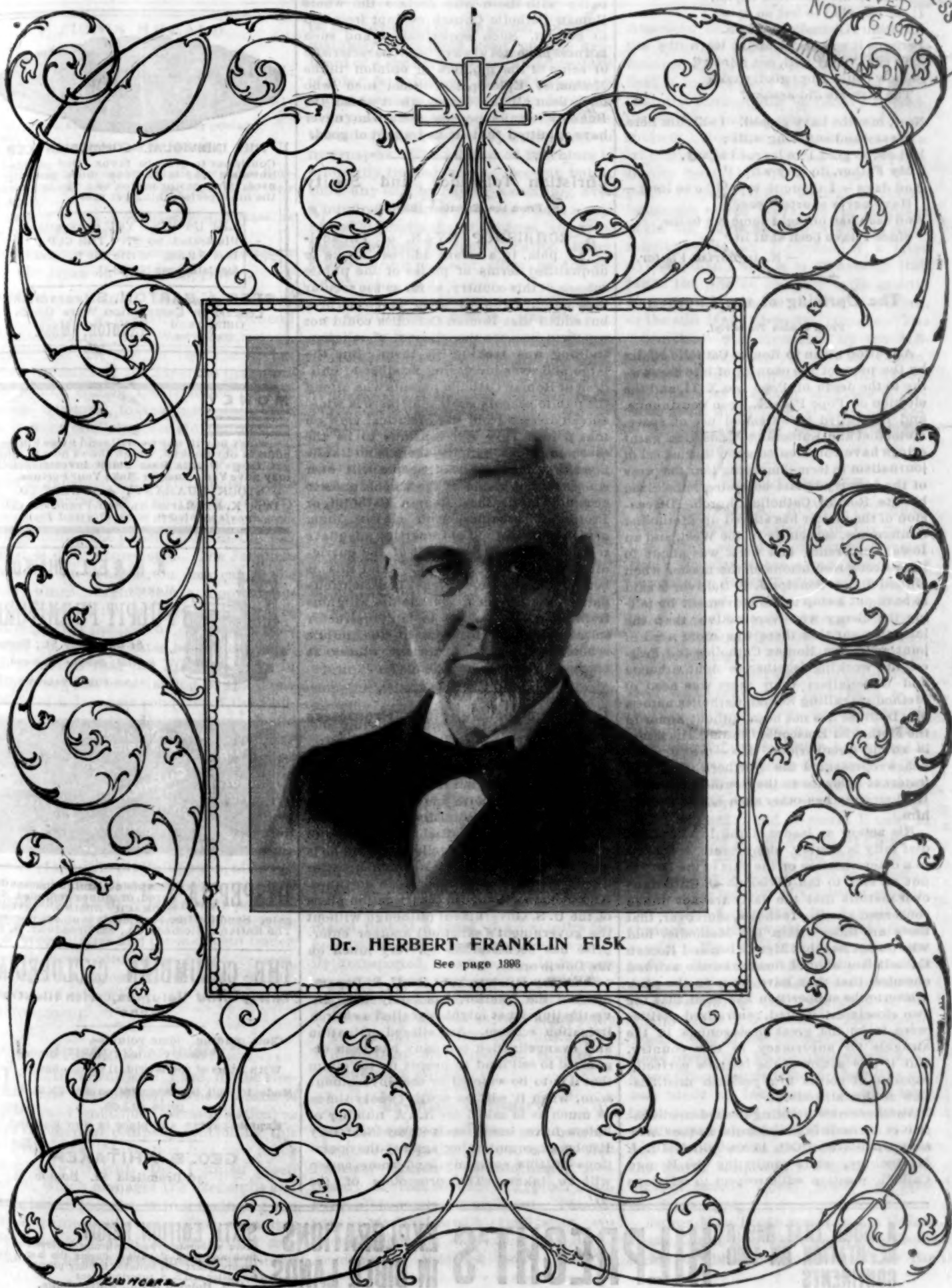


# Zion's Herald

WEDNESDAY, NOVEMBER 4, 1903

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Dr. HERBERT FRANKLIN FISK

See page 1800

## SHUT IN

Last autumn, when the cold had come,  
And frost had killed the flowers,  
I thought the days would longer seem,  
And lonely all the hours;  
For I was still to be shut in —  
How long no one could tell;  
Yet shut in by a Father's hand,  
And He does "all things well."

It may be that He shut me in  
To keep me free from harm;  
It so, I'm glad to feel so safe  
Within His sheltering arm.  
Perhaps it was that I might learn  
To say, "Thy will, not mine;"  
So how could I but gladly take  
The task He did assign?

Now, months have passed. I still am here,  
Weary and suffering still;  
But oh, so glad I've learned to say,  
"My Father, do Thy will!"  
And days — I thought they'd be so long —  
Have never shorter been,  
And each has brought some joy to me  
Since I have been shut in.

— E., in *Parish Visitor*.

## The Uprising of the Laymen

From *Boston Transcript*.

Attention given to Roman Catholic affairs by the press of the country of late has, owing to the death of Pope Leo XIII. and the election of Pope Pius X., been continuous, and has called for extended use of space. Methodist and Lutheran ecclesiastical gatherings have commented upon this aspect of journalism in terms implying that the press of the country is fast becoming subsidized by the Roman Catholic Church. Discussion of the matter has stirred up Methodist Conferences, especially in the West, and an Iowa Conference last week was about to pass strong resolutions on the matter when United States Senator J. P. Dolliver is said to have put a stop to the movement by telling the clergy who were active that the laity thought that there was more need of joint action by Roman Catholics and Protestants working together to fight atheism and materialism than there was need of Methodists calling Roman Catholics names. Mr. Dolliver has not been without honor in the Methodist Episcopal Church. His father is an old circuit-rider. He — the Senator — has represented the Northern Church as fraternal delegate to the Southern Church. He doubtless has other such honors before him.

His action as leader of the Iowa Methodist laity is doubly significant. It points to a determination on the part of the laity to put an end to the divisions of Christians over matters that the laity are not much concerned about. It shows, moreover, that there are those within the Methodist fold who do not feel that Methodism and Roman Catholicism should forever be the avowed enemies that they have been in the past. Hitherto the supposition has been that the two closely articulated, centralized polities were to be the great protagonists in the struggle for supremacy in this country. But if this action of the laity be correctly reported, it points to a possible modification of this attitude.

Another straw pointing toward modification of attitude is the editorial in the *Christian Advocate* of Oct. 15, in which Dr. J. M. Buckley, while combating the Roman Catholic position with respect to religious

instruction at State expense, admits that if today he had the power to abolish the Roman Catholic Church he would not do it. He makes known his respect for the venerable church because it tends to promote order; because it believes the whole of the Apostles' Creed; because it consistently maintains its discipline; because it will excommunicate kings, great scholars and any high or low in its own body who refuse to obey it or who promulgate what it declares to be false. He says that he has no sympathy with those who declare the whole Roman Catholic Church corrupt from top to bottom. Such opportunism and such fairness have not always been characteristic of some of the molders of opinion in the Methodist Episcopal Church, men who have seen all the defects in it which Dr. Buckley thinks he sees, but who never have admitted that it had aught of good.

## Christian Tolerance and Sanity

From the *Examiner* (Baptist).

ARCHBISHOP RYAN, of Philadelphia, in a recent address, spoke in unqualified terms of praise of the public schools of this country, so far as the secular instruction given in them is concerned, but added that Roman Catholics could not use them because the element of religious training was lacking in them. But the large and ever-increasing number of children of Roman Catholic parents who attend the public schools show that there is widespread dissent from the prelatical view on that point. This will continue to be the case; and since, happily, there is no likelihood that the American people will ever consent to a division of the school funds to accommodate either Roman Catholic or Protestant scruples, both classes must devise some method of imparting adequate religious instruction outside of the curriculum of the public school. And this is better, in any case, for what conscientious parent would wish to confide the religious training of his child to an instructor selected, as the teachers of the public schools are, solely for their fitness as teachers of secular knowledge?

## Look Out for Religious Promoters

From *Boston Advertiser*.

SOME ministers object to the old axiom that it is best not to mix business and religion. Dowie, with his disciples investing millions in his business, has shown that it may be very profitable to one man to mix business with his religion. And he is not the only one. The Mormon apostles did it before Dowie, and made fortunes. And in connection with the irrigation plans of the U. S. Government (although without the government's sanction) another enterprise has been started up, very much on the Dowie order.

Secretary Hitchcock, of the U. S. Department of the Interior, has lately been investigating what might be called a church irrigation scheme. An alleged irrigation and evangelization company has been organized to sell land to people on the claim that it is to be watered by the Government soon, when it will be worth twenty times as much as is asked for it. A number of letters have been received by Secretary Hitchcock complaining against the operations of this company, and some action will be taken. The promoters of the

scheme shrewdly calculated upon the wide interest which the citizens of this country are taking in the subject of irrigation, and has issued alluring circulars full of glowing promises of enormous profits and pictures of prosperous and happy homes. The literature has been designed to catch the attention of the church people. The circulars are full of sanctimonious phraseology, and probably a good many good people will invest, who would look with horror on such a wicked thing as stock gambling.



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# Zion's Herald

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## ZION'S HERALD

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### Japan in the Philippines

THE publication, seemingly accidental, of a despatch from General MacArthur to the War Department, dated Dec. 28, 1900, to the effect that the Chancellor of the Japanese Consulate at Manila during the summer of 1900 made overtures to the insurgents with a view to obtaining certain concessions, among them the granting of coaling stations, has caused something of a sensation in Japanese diplomatic circles, where the advantage of cultivating friendly relations with the United States, especially during the present crisis in the Far East, is duly appreciated. The Japanese Minister at Washington has cabled his Government, urging that a thorough investigation of the facts be made at once in order that the present *entente cordiale* with the United States be not imperiled. It is known that the Filipino Junta in Hongkong has been talking of the possibility of a Japanese conquest of the Philippines in case the United States should at any time relinquish its sovereignty over those islands. The Japanese possessions, however, would seem to be at present sufficiently attenuated and very vulnerable to naval attack, and it is hardly to be supposed that Japanese diplomats of the saner type would covet the acquisition of the difficult Philippines, although it must be admitted that Japan did aspire to obtain Hawaii. Japan will probably at once repudiate the interview between its representative and the insurgent leader, which seems actually to have occurred, though not necessarily with the connivance and disapproval of the Japanese Government.

### German "Far-Printer"

BERLIN will soon have, in the electric "far-printer," a new means of quick and multiple communication, as the commercial company controlling this "ferndrucker" invention has now made arrangements with the German post-office, which manages the telegraphs and telephones, to assist it in introducing the novelty into public use. The apparatus is similar to that of a type-writing machine. The text of the message is printed

on the key-board of the sender, and automatically reproduces itself on the key-board of a similar receiver. An advantage of this "far-printing" style of telegraphy is that messages can be sent in duplicate to any number of addressees, which makes the new method especially convenient to newspapers. The number of machines is arbitrarily limited for the present, but in time any one, by paying something over a hundred dollars a year, may have a registered "ferndrucker" address, all messages received for such a patron being printed in his home or office on the receiver.

### Continuous Bridge Railway

IT is proposed that a "continuous railway," or system of "moving platforms," shall be installed on the new Williamsburg Bridge over the East River. This novel railway in principle consists of a flat platform moving over rollers, as a card might slip over pencils laid parallel one with another. It is really a triple sliding sidewalk. When the work of installation is completed, there will be in operation over the bridge a continuous "railway" (or the "train" proper) consisting of a series of rows of steel seats all facing the way the trip is being made, established on a platform moving at the rate of nine miles an hour, over rollers revolving underneath with a minimum of friction — safe and speedy access to the "train" seats being obtained, without stopping at any stations, by successively stepping across two parallel platforms, one moved at three and the other at six miles an hour. The platforms will in winter be comfortably covered with glass, but in summer the journey will be made in the open air. The "cars" are joined or coupled so as to present a continuous line of car-flooring without openings. The mechanism permits of the turning of sharp curves, and, being endless and self-balanced, allows of much steeper grades than do ordinary railroads. It is estimated that at a speed of nine miles an hour 70,000 seated passengers can be readily transported in an hour. It is even suggested that the continuous railway may be extended over some of the streets in New York, as well as built along some of the Brooklyn streets, thus uniting the Williamsburg and Brooklyn Bridges in one unbroken circuit.

### Egyptian Dictionary

THE hearts of scholars will be gladdened by the announcement that Professor Erman's monumental "Dictionary of the Ancient Egyptian Languages" is nearing completion. This enterprise was endowed by the Kaiser, conducted under the auspices of the Berlin Academy of Sciences, and aided by

American erudition. Professor Erman, the editor, is regarded by many as the foremost Egyptologist in the world. The field of investigation has proved so fertile that the forthcoming dictionary is credited with containing 230,000 ideograms or subjects. Professor Erman's great work will cover the long course of Egyptian history from 4,000 B. C. onward. It is proper to speak of the ancient Egyptian languages in the plural, as the language of the old Egyptian empire was no more intelligible to an Egyptian of a later dynasty than Latin is to an average Italian of the present day, nor is the middle Egyptian the same as the Neo Egyptian, or the still later "demotic" tongue. The "demotic" was succeeded by the language of Christian Egypt, or Coptic, written in a modification of the Greek alphabet. As a spoken language it perished about three hundred years ago, but is still employed in the ritual of the Coptic Church.

### Mrs. Booth-Tucker Killed

MRS. EMMA BOOTH-TUCKER, Consul in America of the Salvation Army, second daughter of General Booth, founder of the Army, and wife of Commander Booth-Tucker, was killed in the wreck of an east-bound California train on the Santa Fé railway near Dean Lake, Missouri, Oct. 29. The accident occurred at night. The train ran into an open switch. The two Pullmans struck a steel water tank with such force as to move it five feet from its foundations. Mrs. Booth-Tucker, who, with Colonel T. C. Holland of the Salvation Army, was in a tourist car, suffered a fracture of the skull, and never regained consciousness. Her husband, who was expecting to meet her in Chicago, and General Booth, to whom the news was broken as gently as possible in England, were overcome by the sad intelligence, but are manifesting the sublime heroism of Christian submission. In a message to Salvationists throughout the world General Booth says: "My daughter was, after her mother, first among the many noble and consecrated women I have been permitted to know during the fifty years of my public life." The death of Mrs. Booth-Tucker was in its circumstances one of those mysterious happenings which make superstitious people talk of "fate," as she had made all her plans to go by a later train from Kansas City, where she had been inspecting the Workingmen's Hotel, and was moreover about to remove from the tourist sleeper to a Pullman (which escaped serious injury) when the fatal shock occurred.

Emma Moss Booth was born in Gateshead, England, in 1860, was trained from a child to philanthropic work, and by the



time she was twenty was in charge of hundreds of young women in Training Homes. In 1888 she married Frederick de Latour Tucker, and shortly after went to India to establish a branch of the Army in that country. In 1896, after the withdrawal of Ballington Booth from the Salvation Army, the Booth-Tuckers were sent to take charge of the work in this country. Although the mother of seven children, Mrs. Booth-Tucker managed to keep in touch with the movements of the Army in America, traveling many thousands of miles every year, and uniting with great executive ability a rare aptitude for public speaking. She was a tall, slender woman, of distinctively English type, with dark brown hair and eyes, and a clear, well-controlled voice. It is commonly believed that her tireless zeal and striking individuality have accounted in very large measure for the fact that men of wealth and prominence in America have been led to lend financial support and encouragement to the Salvation Army.

#### Shaw on Ship Subsidies

LAST Thursday evening, Secretary of the Treasury Shaw, speaking at one of the largest Republican political meetings ever held in Tremont Temple, declared himself in favor of subsidies for ships. While the importance of foreign markets is apparent to all, he said, it is more important still that we do not lose sight of the value of our own markets. England has given us free access to her markets, and we annually sell to Great Britain goods amounting to \$600,000,000 in value. Great Britain annually sells to us about \$150,000,000. It is right that the United States should have a large part, if not indeed the chief part, of the marine carrying trade involved in these huge transactions. This country, moreover, at the present time is securing only 10 per cent. of the trade of South America and the countries washed by the Pacific Ocean, which amounts to over \$1,000,000,000 per annum. Secretary Shaw pointed out that under a bill which failed of passage in the last Congress this nation would not have had to pay in subsidies at the most over \$9,000,000 annually, while now citizens of the United States pay annually \$200,000,000 to foreign subsidized ships. The United States created the commerce of the Pacific slope by means of subsidized railroads, and, the Secretary argued, it may with equal reasonableness recreate a commercial supremacy upon the seas.

#### Dowieites Depart

TWO THOUSAND discouraged and disgusted Dowieites left New York Monday last on six trains, leaving the Prophet himself and a few followers to conduct a few insignificant meetings during the week in Carnegie Hall. The balance of the mighty four thousand that left Zion City so full of hope had already departed for home. Sadder and sicker than when they arrived, the disgruntled Dowieites may not have lost faith in their leader, but they have realized that he cannot impress New York, which may be largely irreligious, but is not sacreligious, and can tell a fat fakir from a genuine Christian worker. The net result of

Dowie's converting work in New York is twelve souls. Nearly sixty persons were, it is true, baptized by him in the galvanized iron tank in the Madison Square Garden, but many of them were drafted from Zion City for the purpose. Dowie's grotesque performances, such as crawling on all fours on the platform, going through the motions of hitting his critics on the head, and leaping off the platform into the air, have excited scorn more than amusement. New York has lost interest in the man — in his coming or going, his stampings or ragings, his criticisms or so-called "instructions."

#### Professor Mommsen Dead

THEODOR MOMMSEN, the eminent historian and antiquarian, died last Sunday at Charlottenburg, at the age of 86. He was professor of jurisprudence at Leipzig, but in consequence of his participation in the revolutionary movement he was obliged to resign in 1850. He became a professor successively at Zurich, Breslau and Berlin. The list of his books and papers is a long one, relating chiefly to topics of Roman chronology, topography, coinage, jurisprudence and history. His monumental work was his "History of Rome," which has passed through many editions, and has made Mommsen's name a household word the world over. The book with its vivid, picturesque style made an epoch in historiography in Germany. Mommsen, unlike most German professors, was also prominent in political life, and his radical views, fearlessly stated, often involved him in difficulties. In recent years he took a strong stand against the anti-Semitic movement. He was once prosecuted for alleged libellous utterances against Prince Bismarck, but was acquitted. His seventieth birthday was marked by many congratulatory expressions from European scholars. Herr Mommsen retained his intellectual powers to the last.

#### Re-alignments of European Powers

THE somewhat mysterious mission of Count Lamsdorff, the Russian Foreign Minister, to President Loubet, is interpreted in many quarters as indicative of a coming rearrangement of "bunds" and alliances in Europe. The Czar, it would seem, regards the positive alliance which Russia has for some time had with France, as endangered by the Anglo-French and Franco-Italian *ententes*. There have been indications of late that the Franco-Russian alliance was wearing out, and Count Lamsdorff seems to have been charged with the responsible task of strengthening the diplomatic ties between the two countries. France was supposed originally to need Russia more than Russia needed France, but now that the situation in the Far East is becoming more complicated, to say nothing of Balkan entanglements, Russia is particularly anxious to make sure that France remains her friend, or at any rate maintains a neutral attitude in the event of any international collisions. The Czar, who is a sincere friend of peace, has commissioned Count Lamsdorff to express his approval of the friendly attitude assumed by France toward Italy and England, but expects that Russia will remain France's best love. While Bismarck

lived German diplomacy succeeded in detaching France from Russian connections; but now that international peace has become a general diplomatic dream and desire, a rearrangement of alliances may quietly be allowed to take place, with each power re-aligned in allegiance to its particular favorite, but with "malice toward none" so far as the rest of the world is concerned. The old "bunds" are weakening, but a more general *rapprochement* all round, with the single exception perhaps of Russia and England, seems to be taking their place.

#### Armenian Factional Feuds

WHILE the great majority of Armenians in Turkey are peaceably disposed peasants or tradesmen, bearing with patience the undeniably great wrongs inflicted upon them by their insolent Turkish masters, it is a well-known fact that a small minority of fiery revolutionists have for years been carrying on a secret propaganda at various centres, such as Paris, London, and Berlin, and now more recently, it would seem, in the neighborhood of Boston. The Sultan has persistently shadowed these Armenian agitators with spies, but has seldom been able to lay his bloody hands upon them. This last week attention has again been sharply drawn to the methods of these revolutionary agents by the murder in London of Sagat Sagouni, the president of the Armenian Revolutionary Society, by a member of the radical or "Alfarist" faction. The murderer is thought to have come from the United States, and to have lived for a time in Lowell. Sagouni was a mining-engineer, who made money in the Caucasus, and devoted his wealth to the Armenian cause. The crime was probably an outgrowth of the quarrels which originated in the expulsion of an Armenian by the name of Alfar from the "Hentchakist" Society in 1895, and which have since been perpetuated by blood and intrigue. The editor of the Boston edition of the *Hentchak* was attacked not long ago, and a former editor of that paper was stabbed in Lausanne, Switzerland, by a rabid "Alfarist." The Macedonian committee has long since given up the idea of co-operating with these warring Armenian factions.

#### FACTS WORTH NOTING

President Roosevelt has issued a proclamation appointing Thursday, Nov. 26, Thanksgiving Day.

Lord Goschen has been elected Chancellor of Oxford University, to succeed the late Marquis of Salisbury.

At the World's Fair Abraham Lincoln's achievements as an inventor will receive notice in the shape of a representation, in the transportation department, of his famous device for lifting steamers off the shoals.

Lord Strathcona, Canadian High Commissioner, has been tendered and has accepted the nomination to the chancellorship of Aberdeen University. The nomination was previously offered to Andrew Carnegie, who declined it in favor of Lord Strathcona.

Under the *régime* of the present Minister of Public Instruction the stringency of the regulations governing the admission of Jews to educational institutions in Russia



has been somewhat relaxed, the Kieft University, for example, receiving special permission to admit twenty-six Jewish students above the legal number. The anti-Semitic press is already showing signs of great irritation at this exhibition of liberality.

A large part of Coney Island was swept by fire, Nov. 1. Damage to the amount of over \$1,000,000 was done, and fully a thousand people were rendered homeless.

Commander Robert E. Peary has been elected an honorary member of the National Geographic Society in recognition of his explorations in the far north in the last fifteen years.

Six vessels hailing from Gloucester and 75 seamen from that port were lost in the perilous waters of the Atlantic in the year just ended. The total financial loss is estimated at \$82,500. In the last twenty-five years 2,306 lives have been lost from the Gloucester fishing fleet.

Herbert S. Howe, the fifteen-year-old son of Prof. H. A. Howe of Denver University, is said to have made with a six-inch telescope the discovery, at the upper edge of the sun's disc, of a new group of sun-spots as great in size and importance as the group discovered by the scientists of the Washington Observatory two weeks ago.

The Russian forces have reoccupied the guard-houses in Moukden, on the pretext that conditions are so unsettled as to make occupation by military force necessary. The Chinese Governor of Moukden is said to be in Russian custody. Consternation prevails among the high Chinese officials in Peking, and in this crisis China is turning to America for sympathy and support against Russian aggressions.

It is proposed to construct a canal from the River Weaver to Birmingham and Wolverhampton in England, and levels for two alternative routes have already been taken. This scheme would connect the Weaver with the Manchester Ship Canal and the Mersey. Canals in England date back to an early period. The Romans built two in Lincolnshire—the Caer Dyke, and the Foss Dyke, forty miles long, which is still navigable.

France has purchased the famous and historic Farnese Palace at Rome, for use as an embassy. The cost was \$600,000. The palace is one of the finest in the world. It was begun by Pope Paul III., from designs by Sangallo, and its construction was continued under the direction of Michael Angelo. It was at one time offered for sale to the United States Government for use as an embassy.

The cruiser "Dixie" has sailed from League Island with 400 marines, who are to take part in the ceremonies attending the formal transfer of Guantanamo to the United States. A part of the force will be left at that station to garrison it, and another portion may be left at Culebra Island, a base of operations in the West Indian waters. The program for the winter manoeuvres determined upon by the Naval Department contemplates the concentration of the North Atlantic squadron off Guantanamo early in December.

A British steamer is in port at Baltimore, Md., which bears the name "Hatasu." The ship's name was suggested by what is said to be the oldest piece of furniture in the world—the throne of Queen Hatasu, who is reported to have reigned in Egypt 1600 years B. C. According to a tradition in the Nile Valley, whoever possesses the throne of Hatasu is destined to rule the world. The original throne, made of *lignum vitae*, is in the British Museum, but at least one British skipper appears to be of the opinion

that the very name of Hatasu will bring commercial supremacy upon the seas.

A serious fire started last Sunday in the apartment adjoining that of the chief librarian of the Vatican, from that point attacking other rooms and menacing the library proper. While the fire was at length extinguished, the water used in fighting it has done considerable damage to the building, though not to its literary treasures. An interesting feature of the unfortunate occurrence was that the Pope himself ordered the Italian firemen summoned to the scene, and made no objection to the entry of the higher fire officials, although they were agents of the Italian Government, into the Vatican.

## DR. FISK'S ANNIVERSARY

"QUAESITOR."

A NOTABLE jubilee occurred at Evanston, Ill., last week. It was held to celebrate the thirtieth year of Dr. Herbert F. Fisk's connection with the Northwestern University Academy. Only once since Evanston became an educational centre—during the inauguration of President James—has there gathered here such a company of distinguished educators. They came from everywhere—almost. In connection with the celebration a convention of academy principals and professors was held. Some papers of unusual excellence were read, and the discussions were of the most practical and useful character.

Dr. Fisk has been spending some months at Clifton Springs, N. Y., recuperating his health, and he arrived home only the day before the celebration began. It was the good fortune of your reporter to meet the Doctor as he passed through the city to Evanston, and I thoroughly enjoyed a half-hour's conversation.

"You are looking splendidly," was my truthful greeting.

"Thank you," said Dr. Fisk, "and I feel quite as well as you say I look. Just at present I am weary from my journey, but I will be rested by a night's sleep. It seems good to be so near home again."

"I had a little discussion about you to-day, and maintained that you are a son of Massachusetts. Was I right?"

"Yes, I was born at Stoughton, Mass., when my father, Franklin Fisk, was pastor of the Methodist Episcopal Church there. That was in 1840."

"You are a Wilbraham boy, are you not?"

"Yes, indeed. I was then under Dr. Raymond, and Dr. Oliver Marcy was my teacher in natural sciences. It was a great joy to be associated with them both at Evanston in later years. By a mere accident I was present at the marriage of Dr. George M. Steele at Wilbraham, and have always remembered it as one of the pleasant incidents of my boy life. I was graduated from Wesleyan in 1860."

"You were never in the pastorate, Doctor?" I asked.

"Yes, and no," was the reply. "I was never a full-fledged pastor, I suppose, yet I did serve four churches in my young days."

"This jubilee will make every one interested in your educational career, Doctor, and people will be asking where you taught before you came to the Northwestern."

"It's a plain story and soon told," the veteran teacher replied. "I taught Latin and mathematics at the Delaware Literary Institute, Franklin, N. Y., in 1860-'61; was principal of the Sherburne Academy in Vermont from 1861 to 1863; taught Latin and Greek at Wilbraham in 1867-'68; was principal at Lima, N. Y., from 1868 to 1873; and began my work at Northwestern dur-

ing the latter year. Thirty years! How the days have sped away!"

"How many students, do you suppose, have passed through your hands?" I inquired.

"About five thousand. During the past summer I had the singular felicity of visiting every institution where I have taught."

"Some of your students have made their mark?" I suggested.

"Yes. I cannot now recall the names of all who have done unusually well; but among my boys were Dr. Herben, of the *Christian Advocate*; Dr. Crawford, of Allegheny College; Dr. Nicholson, the new president of Dakota University; Prof. Hatfield, of Northwestern University; Dr. Wilcox, of Colorado Springs; and Drs. Swift, Brushingham, Pooley, and others of the Rock River Conference."

"What general observations would you make about your students?" I urged.

"Well," remarked the Doctor, thoughtfully, "I remember that many of the boys who were most unpromising at the start have turned out the best, and some who promised best have been a disappointment." Dr. Fisk gave me some striking illustrations of his remark, and then added: "I also am reminded that some of the students whose conduct aroused the sharpest antagonisms are now my best friends."

"What do you consider the future of secondary schools now that the high schools are becoming so numerous and well equipped?"

"That is easily answered. The strong schools will grow stronger, and the weak ones will die. It will be another case of the survival of the fittest."

"But, Doctor," I interrupted, "is there really any place for the denominational academy?"

"I will reply, Yankee fashion, by asking, 'Is there really any need for a denominational university?' The argument that demands the latter, demands the former. Only it is still stronger. The academy student, because of his age, is twice as impressive as the average university student; hence there is twice as great need of his having the best religious environment."

"Speaking of students," Dr. Fisk went on, "reminds me that when the Bishops held their session in Evanston a few years ago, Bishops Warren and Mallalieu were invited to visit the chapel exercises of Garrett Biblical Institute and speak to the young preachers. Dear old Dr. Raymond introduced them. Looking over the company of students, he said, in his dry way: 'You are to be addressed by two Methodist Bishops; but I am sorry that I see no bishop timber among you.' Pausing a moment, the Doctor said: 'These two men upon the platform were my students at Wilbraham, and when I used to look at them I said sadly, "No bishop timber in them." Turning to the students, he said, reassuringly: "After all, there is hope for the dullest of you!" Dr. Raymond's eyes twinkled, and the boys enjoyed a laugh."

Concerning the program of the jubilee week, I could easily fill more space than ZION'S HERALD could spare. Three distinct receptions were given to Dr. and Mrs. Fisk. One of these was tendered by President James, and was a most elaborate and delightful social affair. The Evanston Club also entertained the honored academy principal, where he had an opportunity of greeting, not only the distinguished educators who were in the city, but many of the leading citizens of Evanston. In these arrangements the trustees, faculty and students were not forgotten. The handshaking was general and hearty, and Dr. Fisk

Continued on page 1397



## COMFORTERS

THERE are some sympathetic souls, whose sympathy is written in the very face, to whom every one longs to tell his secret sorrow, to unfold his troubling doubt. Such souls are constantly the recipients of confidences that surprise and sober them. They are constantly asking themselves: "Why does everybody tell me everything?" It is just because Christ has appointed for them, as their mission in life, this task of helping Him in His sacred function of Comforter. They are so constituted, spiritually, mentally, even physically, that they can solace and help those who are in trouble or perplexity of any kind. Their very presence and appearance invite confidence and assure one that it will be lovingly, sacredly and unselfishly met. How readily a child or a woman, in trouble among strangers, will choose out and appeal to such an one! Something in the face seems to say: "Come, I will help you." And so the most timid and shrinking will come to one of God's comforters with perfect trust and fearlessness.

How blest to be thus commissioned of God to, ease the sorrows, and clear away the shadows, and lighten the burdens of the world! Is any one troubled and puzzled because others, even strangers, are constantly seeking him for sympathy? Let him know, and rejoice in the knowledge, that Christ, in His office of Comforter, has chosen him to be a loved and trusted helper.

## INTERPRETATION OF THE WORLD

THE person who has arrived at a true interpretation of the world, has laid a deep, permanent basis for sane conduct, abiding happiness, and peace of spirit. Into everything we do enters as a formative principle the notion of the ultimate value and the real meaning of the action. We may not be conscious of it, but our fundamental conception of the meaning of the world colors and gives direction to every activity of our being. If the interpretation is secular—that is, if we are here to maintain an animal existence and to obey with reasonable zeal the laws which common prudence dictates as making for the largest degree of comfort in our earthly lot—then we are bound to work and struggle selfishly and to be good in a half-hearted way. If, on the other hand, we construe the whole of life under the higher ideal of the personal governing God, whose will is holy love, and whose service is perfect freedom, if we hold ourselves answerable as personal spiritual beings in love and obedience to the Father, then we are bound to work and struggle with courage and hope, to be good because it is our duty and joy. The way we interpret the world becomes, therefore, an atmosphere in which our work is done. It enters into all the ranges of our toil. Nothing can be accomplished apart from it. Everything shares its inspiration and its glory.

From the very beginning of childhood one ought to be led into the right interpretation of life. The effort of home instruction and school training must be

bent toward giving every child a true and reasonable conception of the content of life as spiritual and of himself as a personal spiritual being related in filial bonds to the Heavenly Father. This is the very substance of life. Any culture in home or school that stops with less than this interpretation is superficial, and therefore false.

## IN THREE LANGUAGES

IT is amazing that the ordinary reader of the Bible fails to get at the deeper significance of Scripture. His failure comes sometimes because of a listless habit of poring over the Book, sometimes because he has not really tried to penetrate underneath the surface of the text, and sometimes because familiarity has dulled his perceptive faculties. Take, for instance, the inscription on the cross, which St. John tells us was written in three languages—how many have stopped to ask the significance of that fact, which, on a moment's reflection, appears to be fraught with wonderful meaning? First, the fact that each evangelist records an inscription, but that each one gives a distinct version, different from the others, is suggestive. The inscriptions, in the order of the four Gospels, are as follows: "This is Jesus, the King of the Jews," "The King of the Jews," "This is the King of the Jews," "Jesus of Nazareth, the King of the Jews." Those who fancy that the integrity of God's Word demands a literal and verbal correspondence, that absolute inerrancy must mark all statements of fact, and that one utterance must unerringly correspond with all other utterances, will find it difficult to interpret these different renderings in accord with their theory. On the other hand, those who believe that the harmonies of Scripture are not verbal, but substantial, essential, and logical, will find no real discrepancy here. The four evangelists agree in stating that Pilate's title declared that the Man on the cross was "King of the Jews." As it was in three languages, perhaps the different idiom in each case may account in part for the various versions.

The trilingual proclamation of the kingship of Jesus of Nazareth has its modern prototypes. On the Rhine, for example, business and hotel signs, railway and steamboat time-tables, and other notices for the traveling public, are usually printed in German, French, and English, so that everybody may read them. Thus, of course, the first intent of the title on the cross was to reach the multitude. Just why the Roman governor wanted everybody in the throng to know who this particular crucified Man was, we may not stop to inquire. The main fact is clear—he announced it in three tongues, so that Jew, Roman, and Greek, common people and officials, peasants and nobles, courtiers and priests, might read what was written. It was a sort of "whosoever" proclamation—a prelude of the Master's own commission: "Go, make disciples of all nations! Go, preach the Gospel to every creature!" Is it not a matter to occasion marvel and praise that Pilate should have been made, of his own will, and with motives that will not bear close scrutiny, the unconscious in-

strument whereby a world-wide proclamation of the sovereignty of Jesus Christ was published from the cross whereon He died?

But this phase of the passage is only a small part of it. There is a larger and deeper meaning to the inscription in three tongues. Each one of these languages has its own peculiar significance, and it is only when this is studied out that we get at the truth involved in this remarkable verse of Scripture. More than one sermon is lodged in the passage, and we wonder that preachers have not more generally discerned the underlying message which is here only slightly concealed from common view. In order to assure ourselves of the fact that this aspect of the passage was not fanciful but real, we asked, the other day, a school-girl of fair intelligence—a university sophomore—what she saw in this text. Her first answer was offhand: "It was written in three languages so that everybody who could read at all might apprehend it." Then we suggested that perhaps each language might have a meaning of its own. Her face brightened; she had been brought to discern with her own observing faculties a new facet of the diamond. With a moment or two of hesitation she said: "Oh, I see it now! The Latin meant Power; the Greek signified Culture; and the Hebrew must have meant Religion." When we assured her that she had for herself found out the interpretation of the passage which great scholars, age after age, had put upon it, she went away with her face radiant with the joy of a new discovery.

Jesus Christ the King in three great realms—the realm of Religion, Government and Education; the Master of all worlds with which we have to do; the Sovereign of all the empires of thought, life, hope, order, discovery, with which our various faculties ally us—how aptly this truth is brought out in the fact that He was proclaimed as supreme in regal authority in the three languages of the ancient world while He hung faint and exhausted and dying on the cross!

The truth which means so much in our own time, and which in its original trilingual form was a prelude of the proclamation of Christ's supremacy in all human tongues, was discerned on that crucifixion day by only one man—a transgressor who hung on another cross, dying also. He noted the patience, the self-composure, the inward serenity, the thoughtfulness for others, the prayer for his murderers, revealed by the Man of Galilee. Then his eye and his faith caught the word "King," and out of the fragments of truth within his reach he built up a structure that is immortal: "A King, with an empire beyond the grave; with infinite power there; with an authority that takes in time and eternity; with grace to help in the extremity of human need and sorrow." Hence the prayer: "Lord, remember me when Thou comest into Thy kingdom." And the instant response: "Verily I say unto thee, today shalt thou be with me in Paradise." And the hands of the King, though nailed in helplessness to the cross, and clenched in expiring agonies, were still strong enough to open the gates of Paradise to the penitent transgressor! Well may the ages of time and



the hosts of heaven and earth join in the glad acclaim:

"Jesus, the name high over all,  
In hell or earth or sky!  
Angels and men before it fall,  
And devils fear and fly."

### Delivery of Sermons

THE Rev. Marvin Williams, professor in Emory College, Georgia, contributes to the October number of the *Homiletic Review* an article on "The Other Half of the Sermon." The "other half" is the spoken half. Prof. Williams assumes that the average minister is "neither slothful nor negligent in the preparation of his sermon." But there is another desideratum in preaching, and that is the delivery of the sermon. The force and effectiveness of the message "depend at least as much upon its delivery as upon all other features combined. Again and again every one has heard sermons of profound thought delivered in such a manner that their thought eluded the hearer's apprehension, and their magnificent sentences lulled rather than awakened his emotions and will." Methodist preachers, who from the beginning of their ministerial career are trained very thoroughly to extempore discourse, average better perhaps as regards delivery than preachers of other denominations who are apt to depend more on manuscript and in many cases are indeed very closely "confined to their notes."

But almost all ministers may improve their delivery if they will but give more attention to the vocalization of their divine message. Some use too much voice, and others too little; some clip the beginning of sentences, and others slur their final syllables; some weary by monotone, and others make the hearer nervous by a hip-pity-hop staccato; some offend by mannerisms, and others, slow of speech, offend against the apostolic rule: "Do not *erub*, my beloved brethren!" Many a man who is now a good preacher might become a great preacher if he would give himself more completely to the high task of fitting his soul and his speech to become perfect media for the conveyance of a divine message to humanity. Professor Williams affirms that any man "can become an orator of power who will take one great sentence every day of his life and practice it until he can say that one sentence supremely well." Preaching in the last analysis is the science of saying things — of saying the right things, in the right way, for the right ends. "Let the redeemed of the Lord say so." It is an old maxim that if a thing is worth doing at all, it is worth doing well. If the sermon is worth saying at all, it is worth saying well.

### Now

THIS small but significant word should be magnified by our ministers and churches. It is unfortunate that the impression so widely prevails that the set time for revival work begins with the new year. So stereotyped has this conviction become, that churches have come to think that it is useless to enter upon any special evangelistic services before Jan. 1.

The simple fact is, these pleasant autumn days that are passing so rapidly are in many respects the best of the whole year for fruitful religious work. The diversions and occupations of the holidays spill over into the new year, absorbing the minds of the people. Then, too, in January and February the weather is likely to prove unfavorable, often rendering highways and sidewalks forbidding and well-nigh impassable in suburban and country places.

For these and other reasons now is the best time for special activity in the churches. Now is the only time which any living person can claim for religious work. The privilege may not exist tomorrow. As an interviewer was leaving Rev. Dr. George A. Gordon, this city, the other day, he said, in closing: "Dr. Gordon, if you were going to give a message to the ministers of the country in a word, what would it be?" "It would be this," said the enthusiastic preacher, while his form straightened and the light kindled in his eye: "Realize that your calling is the greatest opportunity given to any human being to influence men and bless the world, and work up to the full measure of that opportunity by every power within you." Ah! if our ministers were only alive to their opportunity and work, does any one doubt that through all our borders the gladdest of all refrains would be heard: "Whereas I was blind, now I see."

Do not wait for the evangelist or special helper. Be your own evangelist, and begin now. There is work in the church, work in the Sunday-school, in the Epworth League, and especially among the children — much pastoral work, real pastoral work, in seeking to reclaim the indifferent and the stay-at-home, better work in the study, and more of it in the closet.

If the minister really needs help, let him call his clerical neighbor in, or organize group meetings where four or five preachers can unite in as many weeks of special services, giving one week to each church. One of the most prosperous and permanent revivals in which the writer ever shared, he inaugurated after this plan. Try it, and try it now, or try some other plan. Do something to get out of the ruts!

### Lessons of Tremont Temple

LAST week we announced that Rev. Dr. P. S. Henson, of Brooklyn, N. Y., had accepted the call to the pastorate of Tremont Temple, this city. Dr. Henson has been pastor of Hanson Place Baptist Church, Brooklyn, about one year and a half. He will begin his pastorate at the Temple, Nov. 18, and on Dec. 7 he will, if living, celebrate his 72d birthday. No one questions the unusual preaching ability and the activity, aggressiveness and present working capacity of Dr. Henson; but what are the chances of sustaining power with any man at seventy-two years of age? A church of the size of Tremont Temple, depending so largely upon the leadership exercised by its pastor, must have seriously considered this vital question. Was it wise to call a man who cannot escape this age limitation? Would the managers of any great business enterprise select as its agent and responsible manager a man seventy-two years old? Should the church of God exercise less wisdom and good judgment in so very important a matter?

It is now over two years since Dr. Lorimer left the Temple, and during this long time this church has been seeking a pastor. That there has been harm wrought to the flock during the time that it has been without a shepherd, that there have been divisions, disintegration, and weakening of the spiritual power and working force of this grand and aggressive church, needs only to be stated. That those responsible for the situation have in these two years subjected the church not only to criticism, but often to ridicule, has been painfully apparent. Indeed, the condition of the church has been such in this long interregnum that several ministers of worthy reputation in the vigor of life, who have been invited to become its pastor, have declined the call; so that it looks to a sym-

pathetic outsider as if Dr. Henson was called as the only available man to bridge over a most urgent and critical breach.

Tremont Temple suggests some serious and practical lessons to all churches: First, the old, old lesson is emphasized that any church will suffer without a pastor; second, that for one man or a group of men in a church to determine to control the selection of a minister is always attended with harm; third, that it is better to secure a good man, if not every way brilliant and ideal, than to leave the flock shepherdless; fourth, that to select a minister with an age limit, whose pastorate must necessarily be brief, is not the wisest thing to do. Finally, it has been impossible to observe the regrettable features in the history of Tremont Temple in these two long years without appreciating the inexpressible advantages of the itinerant system. Under the latter plan, Tremont Temple, on the retirement of Dr. Lorimer, would have been immediately provided with a pastor, and its great work would have gone steadily on without a break, and without its many sorrowful experiences.

### The Dispensable Saloon

WHILE the churches are saving men by retail, the saloons are ruining men by wholesale. The saloon is the consistent and persistent enemy of all righteousness, and of American institutions also. One feels the incongruity instinctively, as by a cold shudder, when the American flag is displayed over the door of a saloon, whether it be a gilded hall or a low dive. Somehow the saloon-keepers themselves seem to have a little of this sense of decency, and seldom display the Stars and Stripes over the mugs and bottles of the bar. There is no logical place for the saloon in the body corporate of American life. Rum and the Republic will not work into the same equation. When will the American people be wise and understand these things? The saloon is perhaps more securely entrenched today in the political institutions and social life of the land than ever before, yet it may be abolished, if the people only think so. With God all things are possible, and the drink evil can be destroyed because it must be destroyed. The thing that ought not to be permitted is always a dispensable, banishable factor in human experience. Believe that the saloon must go, and make it go!

### PERSONALS

—Rev. Albert Osborn will write the biography of Bishop Hurst.

—Dr. D. C. Knowles, of Tilton Seminary, was recently called to Orange, N. J., by the death of his brother.

—Bishop McCabe, who has had in a year sixty invitations to dedicate churches, says that the Methodists are building more and better churches than ever before.

—Irah E. Chase, M. D., of Haverhill, will begin his annual course of lectures before Tilton Seminary on physiology and hygiene, the second week in November.

—Rev. F. D. Sheets was pastor of Epworth Church, Chicago, for eight years. He now begins a pastorate at the Court Street Church, Rockford, Ill., in which town he was for five years pastor of Grace Church before going to Chicago.

—Rev. Dr. David Gregg, of Lafayette Ave. Church, Brooklyn, in a sermon on Jonathan Edwards, says: "John Wesley, when he read of Edwards' work in New England, closed the book and then went to his journal and wrote: 'This is the doing



of the Lord and it is marvelous in our eyes.' Procuring the writings of Edwards, he immediately proceeded to edit and republish some of these in England. Edwards had something to do in the making of John Wesley, John Wesley himself being the witness."

— Rev. Ezra Tinker, D. D., so well known to many of our readers, has been appointed to Brown Memorial Church, Syracuse, N. Y.

— The venerable William Jackson, one of the oldest of Wesleyan ministers, and for twenty-four years governor of Didsbury College, is dead.

— *Bostonia* for October contains very fine portraits of the late deceased trustees, Chester C. Corbin and John E. Toulmin, with appreciative memoirs.

— Secretary Shaw of the Treasury worshipped at St. Mark's Church, Brookline, on Sunday, and made a brief but happy address to the Sunday-school.

— The lecture of Rev. Dr. Robert McIntyre at Los Angeles on the Monday night of the session of Southern California Conference increased the superannuate fund \$425.

— Rev. S. M. Dick, D. D., of Trinity Church, Worcester, began, last Sunday, the first of eight afternoon addresses at Y. M. C. A. Hall, that city, on "Life's Problems."

— Rev. Dr. P. A. Cool, pastor of Fowler Church, Minneapolis, is delivering a special series of addresses in Bedford Park Church, New York, of which his son, Rev. James W. Cool, is pastor.

— The many devoted and admiring friends of Mrs. Lucy Rider Meyer throughout the church will be relieved to learn that she has just successfully passed through a critical surgical operation, which promises permanent good health in the future.

— Rev. and Mrs. Charles Rogers, of Brownville, Me., announce the marriage of their daughter, Nellie Sarah, to Mr. Eben Winfield Porter, of Castle Hill, Me., which took place at the parsonage on Wednesday, Oct. 28, the father of the bride officiating.

— Rev. Dr. W. P. Odell, of Calvary Church, New York city, is invited to First Church, Germantown, and accepts. This is one of the most important churches in the connection, and Dr. Odell is admirably fitted to succeed as its pastor. We congratulate both the church and Dr. Odell.

— We are happy to note that William F. Clapp, Esq., attorney at law at Fargo, North Dakota, is elected a lay delegate from the North Dakota Conference. The editor, when stationed at Trinity Church, Montpelier, had this young man and his wife (then Miss Alice Stevens) in his congregation. Both are graduates of Montpelier Seminary. They are now members of First Church, Fargo, he church treasurer, and she president of the W. F. M. S. auxiliary. It is inspiring to find that our young friends of other days have become so useful and active in the church.

— The *Advance*, of Chicago, in last week's issue, publishes an interview with Rev. Dr. George A. Gordon, of the Old South Church, this city. Referring to Phillips Brooks, Dr. Gordon says: "My acquaintance with Phillips Brooks was one of the greatest privileges of life. I sat under his preaching while in college, he married me, and for years I knew him intimately. And if you say anything to the public about him from me, I want it to be this, that Phillips Brooks was the purest and loftiest soul that I have known on earth. He was absolutely devoted to his calling, without shadow or alloy of motive. His powers

were exhausted by the intensity of his life. He threw himself into his calling with such an abandon of enthusiasm that he was burnt out before he was fifty-eight."

— Sir Alfred Mosely, who is now in this country studying American educational and industrial conditions, made an immense fortune in the gold and diamond mines of South Africa. He was born in Bristol, England, forty-eight years ago. In preference to sending his two sons to Oxford or Cambridge, he has entered them as freshmen at Yale.

— Rev. W. P. Stanley, a former pastor in Vermont, who held pastorates at Johnson, Swanton, and West Berkshire, but who is now a senior in Garrett Biblical Institute, Evanston, Ill., was recently honored by his classmates electing him president of the senior class. At the last session of the Rock River Conference, which recently closed its session at Aurora, Ill., he was appointed pastor of First Church, Melrose Park, one of Chicago's growing suburbs.

— Prof. S. F. Upham, D. D., was university preacher at Princeton University, Oct. 11. President Wilson, layman though he be, occupied the pulpit with him, taking part in the preliminary services. Dr. Upham's sermon was greatly enjoyed by the large body of students. In the afternoon he addressed the theologues at Princeton Seminary. He preached last Sunday at Saratoga St. Church, East Boston, greatly to the delight of the congregation.

— Mrs. Emma Benton Elmer, wife of Rev. Geo. W. Elmer, writes from Niantic, Conn., under date of Oct. 31: "My father, Rev. J. T. Benton, passed away very quietly this afternoon, Oct. 31. He has been superannuated since the spring of 1879, and has often longed for the rest into which he has now entered." This eminently good and greatly beloved minister is the father of Rev. S. O. Benton, D. D., of the Mission Rooms at New York. A suitable memoir will soon appear.

— Dr. Harry Gardner Beekman, a well-known young dentist of West Somerville, and son of Rev. and Mrs. Garrett Beekman, of Highlandville, was united in marriage, the evening of Oct. 28, with Miss Lucie Clarissa Viall, only daughter of Hon. and Mrs. William B. Viall, of Randolph, Vt. The ceremony took place at the bride's residence, in the presence of relatives and a few intimate friends, Rev. F. G. Rainey, pastor at Randolph, officiating, assisted by Rev. Garrett Beekman, father of the groom. Miss Eunice Flint, of Randolph, was maid of honor, and Frederick W. Beekman, of Dayton, O., brother of the groom, was best man. About four hundred guests were present at the reception. Dr. and Mrs. Beekman will reside at 37 Hall Ave., West Somerville.

— Very few people, probably, who read in the Boston daily papers last week the death of Charles Otis Eaton, knew that he was the custodian of the flags of our commonwealth; and still less did they realize that, when this aged man was laid to rest in Mt. Auburn, no successor he may have will ever love the old, tattered, battle-scarred flags as he did. He made all the flags that went to the front with Massachusetts soldiers during the Civil War, and did a similar service in the Spanish War. Ever since he was a young man he had furnished flags to the Massachusetts militia. Besides making the State flags he also made banners for the G. A. R., the Woman's Relief Corps, and Loyal Legion. The Ancient and Honorable Artillery Company, when it went to England several years ago, carried a banner made by him. Captain Eaton has left a record of his

official service, including the date and place of the presentation of every flag to its regiment, in what battle each flag served, and who carried it.

— The first edition of Rev. Dr. W. F. Sheridan's volume on "The Sunday Night Service," is exhausted and a second is being published.

— Rev. F. L. Hayward, presiding elder of Bucksport District, writes: "C. F. Ginn, a prominent merchant at Belfast, and one of our chief officials there, has passed away. Our church will suffer a great loss by his departure."

— The *Milford Daily Journal* says: "On July 23, at Watertown, Conn., passed away one of nature's noblemen, Augustus N. Woolson, son of the late James Rix Woolson, of Hopkinton, and brother of James A. Woolson, of Cambridge. He obtained his education in our town schools and at Wilbraham. He left his native town in his young manhood, making his home in Illinois, later removing to Watertown, where he became prominent in business, church and political circles, his qualities of heart and mind making him a staunch friend and a reliable leader. He gave of his abundance to all worthy charities, and was beloved by all, as was evidenced by the many hundreds from his own and other towns who gathered at the home to pay the last sad rites to an honored and beloved friend and benefactor. The Hopkinton Methodist Church from time to time was the recipient of his bounty. Three months to a day, Oct. 23, his most excellent and beloved wife was called to join him in the beyond. She was in full accord with her husband in all his labors of love. United in life, they were not long divided by death, and a stricken son and family mourn a great loss."

— W. R. Moody, who is, under the circumstances, carrying on the educational work begun at Northfield by his father with commendable success, announces that he expects two new buildings for the schools will soon be under way. One of these, a new dining hall, is to be located at Mount Hermon, the other, a science hall, at Northfield Seminary. This encouraging fact recalls a pathetic and instructive chapter in the noble father's history. Perhaps the saddest and most incomprehensible experience of the great evangelist came in those last years when he discovered that both in Great Britain and in this country his revival preaching and methods had spent their force and were fruitless. His first impulse was to lay the fault upon the ministers and the churches, and we recall the harsh and condemnatory judgments which fell from his lips in this city. But this grand, frank disciple of Christ finally saw his error, and confessed it to his Congregational brethren, "with tears." He realized that a change had come over the ministers and churches in their apprehension of Jesus Christ and of ethical obligations, which he had not fully recognized, and that they were not in a backslidden state, as he had charged. "But my schools will live," he said, "even if my evangelistic work and methods do not." His prophecy is proving true.

### Presiding Bishops New England Conferences

[By telegraph]

New England, Springfield,	Apr. 6, Goodsell
N. E. Southern,	Mar. 23, Goodsell
New Hampshire,	Apr. 6, Fowler
Vermont,	Montpelier, Mar. 30, Fowler
Maine,	Rumford Fia., Mar. 30, Vincent
East Maine,	Pittsfield, Apr. 6, Vincent



## BRIEFLETS

Ohio Wesleyan University has recently received a gift of \$30,000 from the Edwards family of Leipsale, Ohio.

Ethel W. Carter, of South Lincoln, writes, Nov. 2: "Years ago my grandparents worshiped with the Methodists in Weston, Mass., and I wish to send the enclosed \$2, for their sake, toward the Preachers' Aid fund which is being raised. I know if they were here they would be greatly interested in helping it along."

Dr. Dent's article on "Christian Nurture of Children," is of unusual significance and practical importance. He tells of experiments which he has successfully put to the test. He is justified in his conclusion: "It is a crime for our church to neglect the children, and in practice it has not made adequate provision for them."

Rev. Dr. J. W. Magruder, of Chestnut St., Portland, Me., in a personal note to the editor received last week, announcing that he was to present the claims of ZION'S HERALD on Sunday morning to his congregation, adds: "The HERALD is the kind of paper I want our people to be reading. You are rendering an important service in publishing articles like those of Dr. Bowne."

The Deaconess Fair, which closed on Saturday, attracted general interest and support. It is too early to ascertain the amount netted for the good work.

The amounts reported by the Branch treasurers at the General Executive meeting of the W. F. M. S. at Baltimore aggregated \$492,091.75 — an increase of \$13,855.72 over last year. The meeting, in session as we go to press, will be reported in the next issue by Mrs. H. L. Wriston. The New England Branch raised last year \$33,968.03.

This note of victory concerning Oregon Methodism is received in a private letter from one on the ground and familiar with the situation: "Oregon Methodism is looking up. Willamette University debt is paid, and they are now after a \$100,000 endowment. Portland Methodists last evening organized a Methodist City Evangelization and Church Extension Society, and now we plan to have a laymen's Methodist Social Union. Most of our churches are free from debt, and are prospering in common with our city and State in general. The Woman's Home Missionary Society has introduced the deaconess work in Portland and will at once establish a Deaconess Home."

The students at Lasell Seminary, as is usual, are highly favored in the lectures given there, as will be seen by reference to the page devoted to announcements. Drs. Borden P. Bowne and Leon H. Vincent are now delivering special courses.

Every text in the Bible means something a little different to each reader or listener. Our appropriations of divine truth are like our interpretations of natural scenery. How many different things a mountain or a sunset says to any group of beholders!

The Churchman of last week says: "The entering classes at the theological seminaries of the country are made the subject of statistical scrutiny by the New York Evening Post, which has figures for 31 of the 69 from which it asked data. Thus far the figures are said to indicate a continuance in the slow decrease of candidates for the ministry, except in the Methodist and Lutheran

bodies." As Methodists we are not sufficiently appreciative and grateful for the significant fact that our seminaries show no decrease in attendance. The would-be pessimist should make much of this indication, perhaps the best and most unerring barometer of our spiritual life and denominational loyalty.

Keep before the people that ZION'S HERALD can be secured for fourteen months for one year's subscription. Send in new names, secure paper at once, and pay the pastor any time before Conference.

Mrs. Sallie Young Jackson, of Westfield, N. J., says, in a note to "Aunt Serena," enclosing a check for \$5: "I am an old subscriber to ZION'S HERALD — a niece of Mrs. Mark Trafton — and I enclose a small check towards the fund which disappeared and is re-appearing. Can you tell me anything of the widow of Rev. Gilbert C. Osgood? He was a son of God — the pastor who baptized me, and I loved both him and his wife fervently."

At a meeting of the special committee on the restoration of the funds of the Preachers' Aid Society, held last week, Treasurer Dennis and Mr. C. R. Magee were selected to go over the whole matter of gifts and pledges and make a statement to the donors through the columns of the HERALD. In order to have this acknowledgment complete, ministers are urgently requested to make reports of all contributions and additions immediately to this office.

An instructive incident recently occurred in connection with the HERALD. One of our faithful young ministers wrote excusing himself from securing any new subscribers on the grounds that his people did not possess generous means, that cheaper papers were offered them which proved acceptable, and finally that there was not much in the HERALD any way to interest the members of his church. The editor, recognizing that the preacher had written with perfect frankness and sincerity, replied to the letter point by point, especially relating the statement that the HERALD was not pertinent and interesting. Taking up the paper by departments, he explained to the young man the editor's necessarily comprehensive outlook in making each issue, and closed by asking him to critically examine the HERALD from that point of view. In less than a week that minister sent nine bona-fide new subscribers. His name and his church deserve honorable recognition and appreciation — Rev. O. J. Anderson, of Wilder, Vt., a comparatively new charge.

Rev. Thomas F. Jones, presiding elder of Rockland District, East Maine Conference, writes: "That definition of Higher Criticism, given from the Congregationalist in the HERALD 'Brieflets' this week, is all right, in my judgment. Would it not be worth while to call attention to the fact that in our Discipline our church legislates that the University Senate shall provide for the historical and literary study of the Bible in the vernacular in the curricula of schools granting the baccalaureate degree? This legislation, moreover, has been in vogue at least eight years. To be a true Methodist one must seek to be an intelligent Methodist; and to be an intelligent Methodist, one must keep in the current of advance thinking, and revelation, and light, and nowhere more so than in connection with Biblical investigation and interpretation. This is not an age in which our business is to breathe life into fossils, and I am glad our church recognizes the truth."

## Dr. Fisk's Anniversary

Continued from page 1393

must now be able to sympathize with Mr. Roosevelt when the multitudes lay siege to him on reception days.

Of first-class oratory there was not a little during the week. Congressman Boutelle delivered a notable address, in which he displayed remarkable familiarity with the problems which centre in the academy problem. He warmly praised the high school and those institutions which were doing the same kind of work. He called the secondary school the training school of the masses, as it really is, and plead for the best men and best equipment possible.

The anniversary sermon, by Dr. Frank W. Gunsaulus, was characteristic of the man. That is the same as if I had said that it was a magnificent effort. Dr. Gunsaulus retains his strong hold upon the Methodists of these parts. It is an open secret that if when there was a vacancy in the presidency of Northwestern some time ago he had been invited to the presidency, he would have accepted the trust and come back to his old denominational home. What a university president he would make!

Dr. W. H. Crawford, president of Allegheny College represented the academy alumni in a superb address. A better spokesman could not have been chosen.

In the educational conference an address which attracted a good deal of attention was made by Prof. Alfred E. Stearns, principal of Phillips Academy, Andover, Mass., on "The Present Situation in Secondary Education." Another topic discussed was, "What is the Place and Function of the Endowed Academy or of the Private High School for Boys and Girls in our Present System of Education?" by Homer T. Fuller, president of Drury College, Springfield, Mo., Arthur Gilman, director of the Gilman School of Cambridge, Mass., Mrs. May Wright Sewall, of Indianapolis, and J. H. Bartlett, of Philadelphia. "What is the True Function of the Free Public High School?" was discussed by Prof. W. J. S. Bryan, of St. Louis, B. F. Buck, principal of the Lake View High School, Superintendent C. P. Cary, of Madison, Wis., Prof. Charles de Garmo, of Cornell University, Prof. John E. Boodin, of Iowa College, Prof. F. E. Bolton, of Iowa University, W. W. Folwell, of the University of Minnesota, and County Superintendent A. F. Nightingale, of Chicago. "What is the Effect of the System of Accrediting Schools by the Universities upon the High School and its Development?" was discussed by Prof. E. G. Dexter, of the University of Illinois, Prof. A. W. Tressless, of the University of Wisconsin, Prof. J. F. Brown, of the University of Iowa, and Prof. H. A. Hollister, of the University of Illinois.

During all the exercises of the jubilee Dr. Fisk was, of course, the centre of interest. In the public addresses he was referred to in the most complimentary words; and literal thousands extended to him personal congratulations upon the completion of thirty years of extraordinarily successful work in Northwestern Academy. And yet this modest, unassuming man was embarrassed by the praise which was lavished upon him, and expressed himself as unworthy of any special attention. The enthusiasm of the alumni for their old teacher was delightful, and it was this manifestation of confidence and affection which gratified him most.

There was a universal expression of pleasure that Dr. Fisk had regained his health, and the hope was widely and sincerely expressed that he might feel able to go on for many years in the institution which he built up and to which he has given the finest reputation the country over. In this hope your Chicago representative most heartily joins.



## A DAY IN PARADISE

BISHOP WARREN.

WE were not "caught up," but ran into it, out of the cerulean sea, latitude, 21 deg. north, longitude, 158 deg. west. That locates Honolulu on the "cross-roads" of great ocean travel of the Pacific. Paradise is what they all call it. Let us see how well it deserves the name. Massachusetts, and especially Boston, will be interested in knowing how the mission-field that once commanded so great an interest has prospered.

The island called Oahu, in which Honolulu is situated, like all the half-dozen others comprising what was once known as the Sandwich Islands, is a volcanic product rising from great depths of the sea to a height of about 2,000 feet above it. It is extremely mountainous, with very small valleys. This city is on a little irregular plain backed by all sorts of volcanic contortions. These are mostly covered with verdure except a more recent crater that the city partly encircles. Nature has not yet had time to drape its ruggedness with vines and flowers. It is called from its shape the Punch Bowl, and was once filled with a fiery liquor quite appropriate to its name.

The coral insects have built a fringing reef on this south side of the island, some distance from the shore. Within this encirclement, where the surf breaks with tempestuous grandeur, lies the deep water of a small and very irregular harbor. A little river seeking the sea at this point kept open a narrow entrance to the harbor, since coral insects do not work in fresh water.

We land. The city has a prodigal wealth of tropic verdure. Palms in infinite variety, bananas, bamboo, etc., threaten to overrun all culture and reduce the island to a jungle. We are proud that we have an hibiscus plant a foot high, with half a dozen red blossoms. Here it grows in hedges eight feet high and flares with a bank of bloom. I have known a man to make a party to see a single night-blooming cereus expand its beauty. I saw a boundary wall on which thousands bloomed the night before.

One is greatly surprised at the stately and substantial character of the architecture. There are dozens of buildings that would command attention in Boston and its suburbs. There is wealth here that can afford to let houses costing \$50,000 remain vacant by the year while the owners live elsewhere.

But Paradise cannot be made up of verdure, climate and wealth alone. And just here comes one of the most startling stories of the Christian era. Boston ought never to forget it. By 1810 Kamehameha had put an end to the desolating wars between the eight principal islands, and reduced them all to one beneficent government. Soon after, Samuel J. Mills and others were moved to pray for the organization of the American Board. Mills said: "Though you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined earth." Just then God sent half a dozen Hawaiian waifs to the United States. When they saw the country they cried in the old Macedonian language: "Come

over and help us!" One of them, Obookiah by name, was found weeping on the steps of Yale College, that his people might receive education and the Gospel.

In October, 1819, the brig "Tad-deus" left Boston with a company of twenty-three missionaries for the Sandwich Islands. Boston did things on a large scale then. After nearly six months they had rounded tempestuous Cape Horn and came to this peaceful Paradise.

Like as when Peter came to Cornelius the way had been prepared. A little while before, idolatry had been abolished, all the idols burned, and the onerous *tabu* broken. This last was a custom of the heathen priests to obtain what they wished. They would set up their staff in a field, or put their mark on what or whomever they wished, and it was henceforth their own. Accursed be he who disregards it! This could not be endured. It was the devil's doings. It was broken. I do not know another instance where a people has, of itself, without aid from without, broken the chains of superstition. God was in it. Here was a people waiting for a religion and its concomitant education. In a few years schools were established widely and 27,000 persons were received into full membership in the churches. That modern apostle, Titus Coan, baptized 1,705 in one day. These were not *en masse* baptisms, for Coan, like his Master, had a genius for individual work. Of course schools multiplied for old and young. In a short time there were 50,000 pupils in a population of 150,000.

Facts are God's acts, especially such as these. Emerson says: "America is another name for opportunity. Our whole history appears like a last effort of Divine Providence in behalf of the human race." After eighty-three years, what has resulted? I am amazed at the churches built, schools and hospitals endowed, missions undertaken, and very largely by those whom the missionaries found as hungry heathen when they came. These monuments of Christian beneficence would do honor to any city of a thousand years of Christian development.

Will the men of today be equal to their opportunities, which are always duties? One hundred thousand foreigners have been suddenly dumped on these narrow shores—Japanese, Koreans, Chinamen, Portuguese, etc. All these immigrants are as hungry for the Gospel, and all it means of advancement, as the islanders were eighty-four years ago. The original Hawaiians have only the vigor of the dwellers of the equatorial regions. The pace of the intenser civilization already tells upon them.

But the races that are reaping the benefit of Christianity in these islands should make them a new Jerusalem, from which men go forth everywhere preaching the Word. These 100,000 laborers are here for a time only. They return to their homes. Five hundred of them are on this ship. Our Japanese work in the islands succeeds splendidly. A subscription paper of \$2,000 has on it 800 names. This means gifts from the poor and diligence in gathering them.

The American Board turned its work over to an Hawaiian Board altogether too soon. It did not have the prophetic in-

sight to see that its greatest possibilities on earth were to be here. It should take it up again. With another Samuel J. Mills to organize another company of twenty-three, and another Titus Coan, with his mighty faith and works, there is yet opportunity for a great outbreak of light from the Word into all parts of the earth. Coan was in Hilo when Mauna Loa was pouring its Amazons of molten lava down its sides. One headed straight for Hilo. There was no intervening obstacle. All that could be done was to pray. Everybody believed that it was only in answer to prayer that that fiery flood was stayed on the edge of the town. They were accustomed in later years to walk out and see the great red dragon fifty miles long, stopped within half a mile of their homes, and say, "It is all of God." In God's new version of the eleventh of Hebrews it is written: "Titus Coan quenched the violence of fire." Every Christian would have prayed; only men of great faith could prevail. No wonder his monument is inscribed:

He lived by faith.

He still lives.

Believeth thou this? (John 11:26.)

## CHRISTIAN NURTURE OF CHILDREN

REV. ELMER A. DENT, D. D.

IN response to the editor's request to tell HERALD readers what we are doing with our children, and how we are doing it, I wish to say that our system is not designed for every locality. It is the result of effort during the past five years to develop methods adapted to our local field.

## The Situation

We are located near the centre of Manhattan, on East 61st St., between 31 and 2d Avenues, where the population is principally foreign. Our church people are of the middle class. The predominant race-element that surrounds us is German. This is also the permanent element of our population. For it seems that the home-making instinct is greater among the foreigners, especially the Germans, than among the American-born, of whom but a handful, comparatively, are property-owners.

In adapting our work to this predominant and permanent class of our population, we have found it expedient to recognize its religious prejudices. These, with insignificant exceptions, have been inculcated under Roman Catholic, Lutheran, and Protestant Episcopal influences. Nearly every family takes it for granted that the children, on reaching the ages of twelve to fourteen, should be prepared for confirmation. We found that the most of our children were being withdrawn from our Sunday-school at these ages, and sent to those churches offering the advantages of confirmation. Here, after taking the prescribed course of instruction, they were confirmed.

We seldom saw these children again. They were lost to us and our church. When we solicited their return, we were told by the parents that they were preparing for confirmation or had already been confirmed. That settled it; the parents could see no reason for their return to us



now. This was becoming from year to year a more serious leakage to our Sunday-school and church. We offered, in vain, the children's class, the probationers' class, and the Junior League. They were looked upon as flimsy substitutes, and appeared as makeshifts to the parents. They doubted the regularity and sincerity of such pretensions.

Instances could be cited where young people, actually received into full membership after probationary training, were sent away to be confirmed. The parents looked upon our method of preparation and reception as make-believe. They thought the real thing could only be had in those churches which professed to confirm. It was futile and a waste of time to attempt the explanation that our probation classes corresponded to their confirmation classes. The potency was more in the term than in the institution.

The course we now pursue is in accordance with the directions of the Discipline, that the baptized children shall be organized into classes for religious instruction. No title for these classes is designated by the Discipline. In deference to the prevailing prejudice, and in conformity with the spirit of the Discipline, in the absence of a better name, for the past four years we have called our classes confirmation classes. Parents have said to us: "Had we known your church confirmed, we should have sent our children to it before."

#### The Confirmation

Those completing the work and passing their examinations at the end of the year are publicly confirmed. The whole service at the hour of morning worship is devoted to this act of receiving the successful candidates into full membership. The whole ritual "for receiving into full membership after probation" prescribed by the Discipline, enlarged and enriched for the occasion, is used.

The pastor gives each child a Scripture text and a certificate, and the whole class a Scripture motto. He preaches a short sermon to the class, taking this motto as his text. The class is asked catechetical questions in addition to those found in the ritual. The members of the class repeat the Ten Commandments, the Beatitudes, the Baptismal Covenant, and some such other things as a Christian ought to know. Then, having repeated the General Confession, they receive their first communion.

Thus preparation for church membership is made a serious matter, and the responsibility laid continually upon the parent and the church. We impress the parents with the truth that their children belong to God. We encourage infant baptism as identifying the child with the household of faith into whose rights and privileges it was born.

We teach the child that it is God's child. There never was a time when He was not its Heavenly Father. It belongs to His church. We never raise the question of its joining the church. It has always belonged to the church. The question is not whether the child shall join the church or not, but whether the child shall remain in the church or not. Having arrived at the years of responsibility, the child decides to remain in the church,

and we confirm the child in this choice and decision. Herein the significance of the term "confirmation" becomes apparent. We have neither time nor disposition to discuss its historico-ecclesiastical content.

#### System of Training

For a child ten or eleven years of age, unless exceptionally bright and showing marked signs of spiritual awakening, the course of instruction and training covers two years. Those older and more advanced may finish it in one year.

The children are taught the Catechism, Church History, our Church Polity, and Christian Experience. They memorize the Catechism, the Apostles' Creed, the Baptismal Covenant, the Decalogue, the Beatitudes, the Collect, the General Confession, the 1st and 23d Psalms, the Lord's Prayer, the Gloria in Patri, the Gloria in Excelsis, and the Tetractys. They are taught the stories and the books of the Bible. They are met once a week at least, and toward the end of the course twice a week. The foregoing constitutes the work of the class for the first fifteen minutes at every meeting, the remainder of the hour being devoted to the other three general subjects.

General church history from Pentecost to Wesley is sketched for them in a picturesque way. They thus get the great landmarks of church history. From Wesley on, the teaching is confined to the history of our own church.

When we arrive at the beginning of the Methodist Episcopal Church, we introduce a study of its polity. We try to make the class familiar with the local church — its organization and officers; and, in the same manner, with the denomination.

We gradually lead the children into a Christian experience. To help in this purpose, they are taken through "Pilgrim's Progress," by Bunyan. As we proceed in this, each child is brought into a personal experience. None are recommended for membership until we find evidence of a lively consciousness of their relation to God in Christ, and signs of a personal religious experience. Each one is expected to offer prayer and testify in the meetings of the class. This is only secured, with most, after considerable training.

We have no exhibits for the critical and curious, nor a spirit to boast of what we have done or expect to do; but we have a profound conviction that it is a crime for the church to neglect the children, and that in practice it has not made adequate provision for them. It is not that we should do less to restore the wanderer, but that we should do more for the Christian nurture and retention to the church of the child that should not be permitted to wander.

New York City.

— Rev. George Baker, D. D., president of the board of directors of Princeton Theological Seminary, said, with convincing vehemence, according to the New York Observer, at the inauguration of President Patton, "that the age has gone by when men can be cool in the pulpit. In this 'red-hot age,' the preacher must 'burn to the socket.' Men must be interested by the preacher in at least one service they attend, or they will not be apt to come again to the

sanctuary. By first interesting men, it may be possible for the preacher to cultivate in them later a habit of worship, which will impel them to attend church services from sheer principle."

#### THE EVERLASTING HILLS

META E. B. THORNE.

The hills of God! I sometimes think — before the daylight dies,  
Where, from the gathering mists that float along the western skies  
The sunset weaves his coronet — I see their summits rise.  
Then fades the light on evening's breast,  
As soft she lulls the world to rest,  
And vainly strives the eye to trace those hills of evanescent grace.

Those hills of God! My anxious spirit cannot cease its quest  
Until upon their heights it finds serenest peace and rest —  
Tranquil though wildest storms assail, though raging foes invest;  
Faith, lifting up her steadfast eye,  
Through night and tempest may descry,  
Beyond the far horizon line those everlasting hills divine.

Oh, hills of God! Today I fain would plant my weary feet  
Upon your base of adamant, secure though surges beat  
And mad waves roll, the living Rock's deep cleft my sure retreat;  
For One "shall be a hiding-place,"  
Whence cometh help and wondrous grace;  
In life, in death, in earth or heaven, sure is that refuge God hath given.

Poynette, Wis.

#### CONSTRUCTIVE PRINCIPLE OF THEISM

##### Love Not Law

REV. HOSEA HEWITT.

I AM reading with much interest in the HERALD the articles on "The Supernatural" from the pen of Dr. Bowne. They are, I presume, printed to arrest attention, and their professed aim is to promote clear and accurate thought on a subject of vital importance, ultimately, to practical religion. The personality of the writer of these papers, as described in an editorial of Oct. 7, his position as professor of philosophy in a great university, his fame as an author, the subject matter of his discussions, the exemplary simplicity and clearness of his style, and the reverent tone withal in which he handles questions of supreme moment to religious life and thought in our time — all tend to invest what he says with more than ordinary interest and importance. This I admit, with a generous envy, but without a particle of hesitancy or grudging. In spite, however, of an almost unconquerable diffidence and an attitude of intellectual apathy towards metaphysics in general, induced by years of toilsome, and, I sometimes fear, fruitless study of the subject, I am moved by careful perusal of these papers to offer some criticisms on points — and they seem to me very vital ones — where Dr. Bowne's position fails to satisfy me. I am sure when the editor says, "He is a prophet of simpler truth and better things and should be so hailed by our church at large," he does not mean that the Professor is to be hailed as the enunciator of statements not to be questioned — the forger of arguments infallible. Were such intimation intended, Dr. Bowne, I am convinced, would be the first to repudiate it. To almost every other sense in which the words may be construed I cordially subscribe my assent. So much merely a preface.

With Dr. Bowne's philosophical first principles as outlined in his first paper I have not much fault to find. Similar



ground I have myself occupied for more than twenty years. It is when he attempts to bring his system of thought in relation to revealed religion and proposes to test the value and credibility of Bible miracles in the light of his theory of nature and the supernatural, that I find myself obliged, on purely philosophical grounds, to part company with him.

Dr. Bowne thinks that "the presence of God in nature" cannot be taken to mean more than that "the whole cosmic movement depends constantly upon the divine will and is an expression of the divine purpose;" that God's presence in history secures that "continuity of law" without which "there could be no thought or articulate experience at all;" that "however much we may believe that man is free, we must also look for rules of procedure or the familiar continuities which we call natural." By this doctrine of "God's immanence in nature and history"—this conception of "a divine purpose realizing itself through law"—Prof. Bowne proposes to relieve religious thought of "the crude supernaturalism of signs and wonders" which credits such "prodigies and interpositions" as "the story of Balaam's ass, Jonah's whale, the talking serpent, or the rib that was made into a woman." For reasons which seem to me of a purely sentimental, arbitrary and illogical character, Prof. Bowne excepts from this category of "crude supernaturalism" the miracles of the song of the angels, the conversion of St. Paul, and the resurrection of Christ. But no one ought to know better than he that many of those who accept his philosophical position will not share his feelings of tenderness and reserve as to these traditional marvels of "the faith once delivered unto the saints." Nor ought they to entertain these scruples; for logically Dr. Bowne's style of theism, in this particular aspect of it, portends nothing less than disaster to the whole fabric of revealed religion. Let me point out in a paragraph or two why I believe this:

1. As to the Professor's doctrine of the divine immanence, either it is a reality or it is merely a lifeless philosophical abstraction. If it is real and God is not a prisoner within the cosmos, with His freedom hampered and restricted by its laws, nothing is more likely than that He will manifest His presence in the world and His control of its material forces in ways transcending ordinary human experience, though in harmony with His own perfect wisdom and goodness, whenever supreme moral reasons require such interpositions. Our very conception of a Biblical miracle requires us to take for granted that the divine moral order has become deranged; that man has become degenerate and insusceptible to ordinary moral inducements and appeals; that he requires to be startled from his slumber to the fact of God's presence and power in the world. Balaam is rebuked and humiliated because high moral considerations have been subordinated to his greed and the voice of conscience has been silenced by the clamor of his covetousness. Jonah's contumacy is chastised for his own sake and for the sake of thousands who shall come after him. And as to the story of the aboriginal rib God doubtless mercifully foresaw that the faith which, even in our courageous times, shrinks from moving mountains, would find it much more easy, because more rational, to accept the Biblical account of the creation of the "mother of us all" than the impossible and incredible process suggested by modern materialistic science. The present writer does not say that these stories are true. He only expresses his surprise that any one on purely philo-

sophical grounds should risk the suggestion that they are incredible. The question of their truth belongs to another field of inquiry, and must be decided by its appropriate evidences.

"For the full and final understanding" of the divine movement in the cosmos and in history, Dr. Bowne insists: "We must know the world-ground, the world-goal, and the mystery of human personality." It is a startling statement, yet it is quite true. But of these vast and unfathomable items, who can know anything with certainty except as supernaturally revealed? Who, for example, has succeeded in defining and delimiting the hazy borderland between what we call nature and the supernatural? Physically we are a part of nature's empire, and owe obedience to its laws. Over our moral and intellectual life—the laws of nature have no control. Judged from the standpoint of physical law, our inner life is a continued series of miracles. Do we belong to the domain of nature, to that of supernatural, or to both?

2. But Dr. Bowne's error is a radical one. His whole argument proceeds on the supposition that the cosmos, as such, exists for the manifestation and maintenance of law, and that with this purpose nothing can conceivably interfere, whereas it exists for the revelation and triumph of redeeming love in the salvation and eternal happiness of men. It exists "to the intent that now unto the principalities and powers in heavenly places might be known by the church the many-colored wisdom of God."

This false assumption has ever been the fatal defect of philosophic theism—the rock on which successive schools have split and ultimately gone to pieces in the waters. Love is the world-ground and world-goal. Love holds the key to the mystery of human personality. To Love the cosmos owes its being and the process of its becoming. To Love, not Law, man owes his nature, his history, his moral training and development in the course of ages, his divinely-appointed destiny. Love is more than law. It lies deeper, reaches farther, penetrates where law cannot go, triumphs where law fails. Love accounts for the divine causality, as well as for the divine method in nature, in history, and in human redemption. Law fails to account for either. Love is the fountain of all created good. Law is Love's handmaid and instrument of distribution. Law is only a mode or rule of divine action. Love is the essence of God's being. Physical law is confined to a rut and cannot diverge. Under her jealous dominion no miracle of any kind is possible. To Love in her unhampered freedom a thousand gates of entrance and exit constantly stand open. Of all this Professor Bowne has a momentary glimpse. For he says: "His purpose founded in His wisdom and goodness is alone law-giving for His action; and all else, whatever it may be, is but the expression of that purpose." But this only makes it all the more wonderful that he should insist on having everything God is said to have done in sacred history labeled with a "moral meaning and religious bearing," before it can be entitled to human credit: "Whatever in Bible history does not meet the requirement will probably go. . . . The physical wonder is increasingly insignificant. If we admit its occurrence we are unable to make any use of it. If the ass did speak, or the ax did swim, we do not seem to be religiously or otherwise advanced thereby." Yet it is well known, to give one example of scores that may be named, that the inexplicable strength of a rag of Napoleon's old coat, seized opportunely by a common soldier as the commander of the army of Italy stumbled

over a dangerous precipice in the Alps, saved from premature death a man who has profoundly influenced the destinies of Europe to this day, and even left his broad mark on the history of this country, as every one acquainted with the story of the Louisiana Purchase will admit. We may be "unable to make any use" of the "physical wonder," but that surely does not make it "insignificant." It only shows our hopeless ignorance—our utter powerlessness to trace the slender threads of circumstance through all their various ramifications and connections. That is all. "In wonder," said Samuel Taylor Coleridge, "all philosophy begins, in wonder it ends, while admiration fills up the interspace."

Bath, Me.

## PROFESSOR BORDEN P. BOWNE

### An Appreciation

REV. G. L. POWELL, B. A.

THE editorial in a recent issue of ZION'S HERALD, under the caption, "Let the Facts be Known," was read by the writer with intense interest. As soon as it was finished, I exclaimed: "The facts are known already, and far more than are enumerated in that editorial." The editorial I refer to concerned Professor Bowne, of Boston University. "Let the facts be known" regarding Dr. Bowne? Surely there are no Methodist ministers or laymen of any intelligence or prominence in the United States that fail to appreciate the worth and work and scholarship and personality of Dr. Bowne, the distinguished philosopher and metaphysician.

It was the golden opportunity of my life last year to sit at the feet of Professor Bowne and to take the lectures in the six subjects which constitute the full course in the Department of Philosophy of Boston University. I had heard about the "magnificence" of the course from an old student of Professor Bowne, Rev. W. H. Sparling, now pastor of the largest and finest church in Canadian Methodism—the Metropolitan Church of Toronto, Ontario. I had taken lectures in philosophy and had been reading it for seven or eight years, but had never heard or read anything to compare with Dr. Bowne's lectures.

I am voicing the sentiment of Canadian Methodism—from the Atlantic to the Pacific—when I say that with us Dr. Bowne is regarded as the safest, clearest and strongest philosophical thinker and teacher of the day. Such is the opinion of Professor Badgley, of Victoria University, Toronto, who is himself a man of wide philosophical reading and distinguished ability in his department, and who therefore can speak with authority. We have two or three other great teachers of philosophy in Canada; but our ablest philosopher is Professor John Watson, of Queen's University, Kingston, Ont. He is a very clear and forcible writer, and is the author of several works in philosophy, such as, "Hedonistic Theories," "Comte, Mill and Spencer," "Kant and his English Critics," "Idealism and Christianity," and some others; but Dr. Watson has never written anything to compare with Professor Bowne's "Theory of Thought and Knowledge," and his "Metaphysics." The chapter on "Causality" in the latter book is remarkable.

Professor Ladd, of Yale, is regarded by many as an exceedingly strong and profound writer on philosophical subjects, and undoubtedly he is; but any one who has read Ladd's "Theory of Reality" (his greatest work) and compared it with Bowne's "Metaphysics," will at once see the immense superiority of the latter over



the former. Ladd's whole system is vitiated by his giving the categories of space and time extra-mental or trans-subjective reality, and it is easily seen how such teaching, carried to its logical conclusion, affects both theology and religion. But I must desist further particularization, as this is no place for it. When one remembers how important Theism is, as the only sufficient explanation "of all that is," one can readily see the safety and consistency of Dr. Bowne's metaphysical position. His whole system converges and focalizes itself on this great point: Personality is the only key to philosophy.

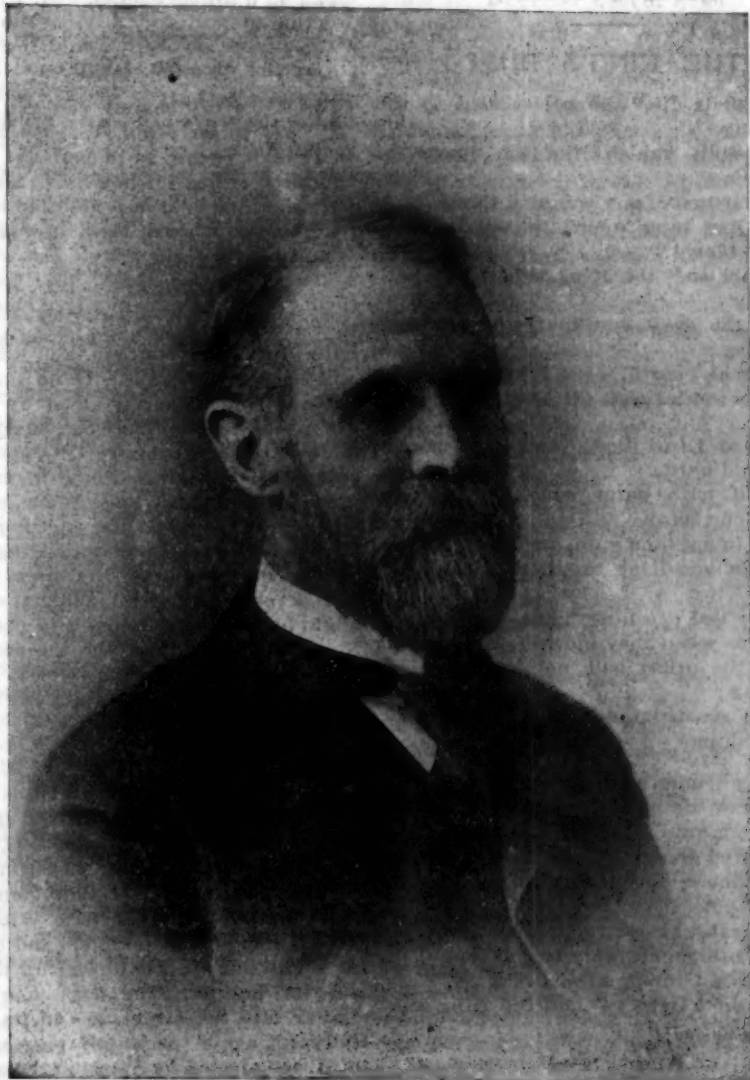
It is implied in the editorial, "Let the Facts be Known," that there are some men in the Methodist Episcopal Church who are just now busying themselves in the vain endeavor to assail Professor Bowne on the ground of his teaching having a tendency to unsettle thoughtful minds and to instil doubts regarding the Bible and the whole system of religious truth. Surely such men have never sat under that great teacher, or they would never make such an attempt. Dr. Bowne unsettles minds and instil religious doubts? Never! The very reverse is the case. Having sat at the feet of the distinguished philosopher and scholar, having drunk, in some measure at least, of his fountain of knowledge, having been impressed with his true greatness of soul and magnanimity of spirit—notwithstanding his merciless criticism of erroneous views and confusing theories—and having felt the force of his noble manhood and the influence of his strong Christian character, I unhesitatingly affirm that I have a stronger and more intelligent faith in God and the Bible and man and the Christian religion than ever before.

Some years ago one of the most eminent Bishops of the Methodist Episcopal Church was traveling from Toronto to Montreal with one of our Canadian ministers, and during the conversation the Bishop said: "President Harper, of Chicago University, is making a tremendous effort to induce Professor Bowne to go to Chicago and take charge of the Department of Philosophy in that institution; but if Dr. Bowne leaves Boston University it will be a great calamity to American Methodism." Such was the estimate that this scholarly Bishop placed on the man whom we all love and delight to honor.

A few months ago there appeared in the *Christian Guardian* of Toronto, the official organ of the Methodist Church of Canada, an appeal for books for distribution among the Japanese ministers and evangelists of our church in Japan, from the pen of Rev. Dr. Meacham, who for upwards of a quarter of a century was a missionary in that island, and who is now living in retirement in Toronto. Among the books which were desired were three of Dr. Bowne's: "The Atonement," "The Christian Revelation," and "The Christian Life." If Dr. Bowne's theological views were "Unitarian" or "latitudinarian," it is hardly probable that these books would be selected as suitable reading for Japanese ministers and evangelists. Though very unpretentious, these books are worth their weight in gold, and are calculated to clarify and stimulate thought on the vastly important themes of which they treat. It is impossible to read the little book on the Atonement and not be intellectually, theologically and spiritually the gainer.

However, it is possible to conceive that some good men with hobbies and inherited theological notions will try to minimize the importance of Dr. Bowne's teaching simply because of its vigor and power, being unable to apprehend the scope and significance of his thought.

Woodbridge, Ont., Canada.



Acting President William E. Huntington

(Courtesy of Bostonia.)

At the time of the acceptance of the resignation of President William F. Warren the trustees of Boston University elected as Acting President, William E. Huntington, Dean of the College of Liberal Arts.

The new year has opened auspiciously under the administration of the new executive officer. The classes are large, the spirit of hopefulness in the future of the University is marked, the cordial co-operation of all the various departments of the institution was never more happily manifest.

One element of the success of great corporations is the fact that continuity of service and familiarity with the details of the work provide for service, at a moment's notice, trained officials who can take up the work of the retiring head and carry it on in full accord with the policy which has given the corporation its high standing in the commercial or educational world. In electing Dean Huntington to the position of acting president of Boston University the trustees of this institution have given expression to their conviction that Dr. Huntington is well qualified to meet the varied and strenuous demands of this exacting position. Those who are familiar with the record of the new executive officer cordially endorse the action of the trustees.

Acting President Huntington has had a scholastic training of the highest grade. A graduate of the University of Wisconsin and of Boston University School of Theology, he studied later in German universities. He therefore unites the best scholarship of three distinct types of institutions of the highest grade.

As Dean of the College of Liberal Arts Dr. Huntington is already well known in the educational world. As a speaker he is in frequent demand at educational gatherings of various kinds, and he is personally acquainted with many of the leaders of the modern educational world.

Dr. Huntington's personality is such that in the ethical features of his university administration the spirit of the institution will be positively and unequivocally on the side of moral training and spiritual culture as a part of university education.

As a practical administrator, a man of affairs, Acting President Huntington possesses the rare faculty of doing a large amount of work with no indication of haste or mental strain. Every caller receives most courteous attention, every student finds a sympathetic hearing, but not a moment is allowed to go to waste.

In these days of business and educational specialization we find few thoroughly symmetrical characters. The man of pre-eminence in one department is too often a man whose limitations in other directions are freely acknowledged even by his friends. The position of university president imposes demands so varied, so strenuous, so incessant, that very few competent men are available when the call for a new executive officer is heard.

It is because Dean Wm. E. Huntington is so admirably qualified to meet these strenuous and varied demands that his selection as acting president of Boston University gives such satisfaction to the graduates of the University and such gratification to educators who are interested in the welfare of Boston University. His record was sufficient fully to warrant the confidence to which the trustees gave expression by their vote in electing him to this responsible position. Already there are unmistakable indications that the new acting president is keenly alive to the administrative and educational problems that are pressing for solution. Already it is manifest that under the new administration Boston University, while true to the traditions which have given it an honored name, will show itself abreast of the times, quick to seize every opportunity of growth or improvement, skillful in the utilization of every advantage of its splendid strategic position.



## THE FAMILY

## THE KING'S DUST

"Thou shalt die," the priest said to the King.

"Thou shalt vanish like the leaves of spring.

Like the dust of any common thing  
One day thou upon the winds shalt  
blow!"

"Nay, not so," the King said. "I shall stay

While the great sun in the sky makes day;

Heaven and earth, when I do, pass away,  
In my tomb I wait till all things go."

Then the King died. And with myrrh and nard,

Washed with palm wine, swathed in linen hard,

Rolled in naphtha gum, and under guard  
Of his steadiest tomb, they laid the King.

Century fled to century; still he lay  
Whole as when they hid him first away;

Sooth, the priest had nothing more to say;

He, it seemed, the King, knew everything.

One day armies with the tramp of doom  
Overthrew the huge blocks of the tomb;

Swarming sunbeams searched its chambered gloom;

Bedouins camped about the sandblown spot.

Little Arabs, answering to their name,  
With a broken mummy fed the flame;

Then a wind among the ashes came,  
Blew them lightly — and the King was not!

— Harriet Prescott Spofford.

## "Not as a Child"

LONGFELLOW'S line, "Not as a child shall we again behold her," has been received by some as a message of consolation, and by others with something of protest. The mother longs to clasp again in her arms the little one she lost, there have been so many years in which her soul has been famished in its yearnings for heaven and her desire to entold her darling again in the rapture of reunion. But if the child had remained, no greater trial could have been imagined than that it should not grow up. Its development would have been the dearest joy of the home. Under the tutelage of the angels, has the child not grown in the heavenly land?

One of my friends parted with her only child in his beautiful infancy. Years passed, and her husband left her for the home across the sea, and she was desolate in her fair house set amid bowers of summer bloom. Day by day her loneliness oppressed her. Night after night her pillow was wet. One night God sent her a beautiful dream. She saw her husband, not white and thin, not tortured with pain, but noble and strong as he had been in his prime, his countenance shining with happiness. Ever by his side was a younger man, lovable, attractive, radiant, and about this youth there was something familiar, yet baffling, and his look bewitched her, and caught at her heart. "Who is that with Dick?" she asked of one who stood by smiling.

"Why, do you not know? That is the boy you lost so long ago — your son and his. You have two waiting for you, do you not see?"

That precious dream gave her new courage and calm resignation. It was indeed a waft of balm from shores where the trees of

God are ever green. — MARGARET E. SANGSTER, in "When Angels Came to Men."

## Be Kind

TAKE every chance you can possibly get to be kind, because some day there may be no more chances. But just kindness seems such a small and unimportant thing! It we were bidden to die for the people we love, how gladly we would offer up our lives. But we are not asked to die for them, only to live for them; only to do the hundred small things that every day offers us; only to be ready with truth, and courage, and tenderness, and service. There can be no doubt about it — any one who has stood by an open grave will say so — there can be no possible doubt, that only memories of opportunities embraced, of duties done, or, rather, of privileges accepted, only such memories will comfort us when the price is paid. To have to look back upon quarreling, or selfishness, or even upon the more negative pain of mere leaving undone that which we might have done, is enough to poison life. No wonder that those who are acquainted with Grief cry out to us — "Oh, be kind, be kind, be kind!" — MARGARET DELAND, in *Harper's Bazar*.

## Boastful Building

"BLOW, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" Such was the boastful inscription put upon the first Eddystone lighthouse built by the eccentric Winstanley. His challenge was accepted, and one fearful night the sea swallowed up the tower and its builder. The next one met a similar fate, the structure and its builder, Rudyard, again perishing together. The third was erected by Smeaton, who built it all of stone, making it a part of its rock foundation, so that the lighthouse penetrates it as a tree penetrates the soil. Upon this lighthouse no vaunting inscriptions were placed, but on the lowest course were chiseled the words: "Except the Lord build the house, they labor in vain that build it;" and on the keystone, above the lantern, is the exclamation, "Laus Deo!" That structure still stands, a never-failing beacon-light to storm-tossed mariners. He who would build for eternity must not set about his task in any vainglorious, overconfident spirit. He must be careful as to his foundation, building firmly and deeply upon the Rock, Christ Jesus, and relying in trust and humility upon Him who alone can enable one to reach a perfect result. — Wellspring.

## Traveling Backward

THE country wagon was filled, and the small boy of the party had ensconced himself contentedly in the back of the vehicle, with his brown feet hanging out over the dusty road. By and by the others began to comment on various objects of interest as they came into view — the new house on the hill, the apple orchard all in bloom, and a tiny lake in a meadow. The small boy grew discontented.

"I don't see any of the nice things till we've gone past 'em," he complained.

Yet many persons travel through life in that way, always facing backward. For the things that are coming, they have neither faith nor ambition; for the things that are present, they have little interest and scant praise; some past joy, grief, or regret holds them fast. There are no days like the old days, no blessings like those that have been left behind, and all the pleasantness of the road is lost until it is receding in the distance. Facing backward may not

be a matter of deliberate choice, but it certainly is a matter of habit. Since we needs must journey forward, the only wise and comfortable method is to face the way we are going, and enjoy as we may what pleasantness it brings. — *Epworth Herald*.

## LITERATURE IN WOMEN'S CLUBS

"THUS with the year seasons return," wrote the blind Milton; and astronomical courses being the same as when he made his correct observation, we are once more in the season of women's clubs, and "the voice of the turtle is heard in the land" — the revised reading for "turtle" being "lecturer." According to the information given by a large number of women's clubs, literature is the favorite subject. All sorts and conditions of authors — those at the height of fame just before they take their inevitable drop into the blackness of oblivion, those whose mangled remains are found at the bottom, American and Englishman, Frenchman and German, Greek and Roman, poet and prose writer, historian and scientist, dramatist and orator, atheist and theosophist — find their place in the programs at such length that it is a wonder that the poor heads which are crammed with such knowledge do not burst before their mental pabulum is assimilated. If "the good is the worst enemy of the best," if it is profitable to study only those upon whom the time may be spent with the largest gain, if it is inevitable in the onflow of the stream of time that many once prominent shall sink below the surface, if the reader is justified in spending her time upon only the permanent and the valuable, then it is evident that it is time to sit down and make an accounting of methods and results in the study of contemporary and past literature.

First of all may be put this proposition: that literary study is valuable only as it is serious. The second follows immediately upon it: that serious subjects are the only ones worth studying seriously. The third may well be put in the form of a challenge: that many clubs do not rise to the height of the best subjects, and that they may be defied to justify the low grade of subjects upon which a material portion of the time is spent.

This brings us to "the burden of our song." It is that some literary fashions are as far from the best taste and the wisest counsel as ancient hoopskirts were from correct art and as Socrates' habit of going barefoot in the snow was from the canons of sound hygiene. The most serious subjects, which are to be studied most seriously, are the highest truths which the human mind can attain, the highest relations of which it is conscious, the highest Being whom it can conceive, or with whom it is brought in contact. Eternal truth, mathematical in its exactness of fact, infinite in its relations, warmed and suffused with the presence of personality human and divine, taking hold on eternity past, reaching forward to eternity to come, and radiating to infinity on every side, is alone the supreme object of study. If the soaring mind must have relaxation at times, if it must come to earth to rest before it takes another flight,



at least let it be occupied with some worthy object of study. Let it not be filled with such unworthy subjects as are found in some of our popular contemporary literature, in the historical or society novel — audacious, pugnacious, salacious, mendacious.

Now, there is a whole class of literature of a high rank which is nowhere recognized as literature in the contemporary study of the literary field. It is not mentioned. It would be regarded as a slip for any student of literature to designate it as such. We mean the religious field. No aspiration of the human soul is higher than in the presence of the Infinite. No quality of mind is keener or loftier than when it bows before the Divine. No song of the poet is more rapturous or inspiring than that of worship. No outpouring of rhetoric, no brilliant construction of language, no succession of eloquent periods, can exceed that whose object is the Creator and the sacrifice of the Son. It is true that there is a growing recognition of the Bible as literature, but the sacred Book has almost to fight for such recognition; certainly the so-called world of literature seems to grudge every word which is given to the Book of books rather than to its own weaker and lower product. But outside of the prestige which attaches to the Bible as divinely inspired, we find but scant recognition among so-called literary people of the literary quality of religious productions.

On one hand put many of the novels of recent years. Names in abundance might be given of books which have had their run into the tens of thousands of copies. Let every reader supply names at her pleasure, as doubtless every one can do. Is it not true that in some of the most popular there are passages which are barely tolerable for reading in mixed company? Is it not true that in motive every one of them falls far below what may be found in briefer space in some other book? Is it not true that most of them rely upon an unnatural and morbid excitement, and do not arouse the noblest in the human heart? On the other hand put many pulpit utterances and devotional songs. It is easy to hear in imagination the sneer which greets any allusion to sermons and hymns as literature. But if readers would be honest with themselves, they would be forced to admit that from many pulpits there go up weekly loftier aspirations and purer sentiments, framed in better English and far more worthy of study on any grounds which can be called literary, than are found in many of the novels of the last few years which have had great vogue. The very transitory nature of most modern books proves how far they fall below the right standard. Why should any writer of the last fifty or hundred years, now nearly or quite forgotten, save as his name is preserved by some writer who has catalogued the list or remembers departed fame, be made a subject of wearying study by some overworked woman because the person who made out the list included the subject? The dead past must bury its dead. Is it any more disloyal to former worth to fail to neglect it in order to study what is better than it is to neglect what is higher still in order to study the lower?

Many excellent things are gone and forgotten. They have done their work; they have had their day. We do not disparage worth of any degree; but there is a limit of time and of human power to retain. Many have been the excellent pies and cakes made by worthy women in bygone times; but we cannot afford to dig into the archives of the past to remember good cooks. Many are the books and poems of merit; but they served their time — we cannot immortalize them all if we would. But we do insist that the highest and best ought to have the first place in literary study; that the neglected religious field is more fruitful in genuine literary merit than fields more cultivated; and that women's clubs and the whole body of society would be better if the courses of literary study were elevated by cultivation of the highest to the neglect of the less worthy.

### THE BABY

EMMA A. LENTE.

If you had seen her as she lay  
In rosy smiling sleep,  
Her fair curls on the pillow tossed  
Into a golden heap —  
You would have envied us, and wished  
That she were yours to keep.

If you had seen her as she crept  
Where sun-rays barred the floor,  
And watched while eagerly she tried  
Her small world to explore —  
You would have wished that she were  
Yours to keep forevermore.

If you had seen her roaming down  
The pleasant garden-ways,  
And heard her trilling with the birds  
Such gleeful songs of praise —  
You would have craved her winsome grace  
To glorify your days.

If you had seen her kneeling meek,  
When each sweet day had flown,  
And listened while she talked to God  
In her soft, loving tone —  
You would have said that such as she are  
Counted as His own.

But oh! If you had seen her, when  
Within a small white bed  
She lay, with rosebuds trailing round  
Her precious golden head —  
You would have said the same as we:  
"The joy of life has fled!"  
*Poughkeepsie, N. Y.*

### WHAT THE ALARM CLOCK SAID

"YOU must certainly buy an alarm-clock, Ruth. I don't like to have you wait another night. You'd better get it this evening on your way to meeting; the stores will be closed when you come out. Get one of those little dollar clocks; you can wrap it in your scarf when you go into meeting, and no one will see it." Mrs. Trueman laid her hand tenderly on her daughter's cheek.

"I can't have you waking at all hours for fear it is time to get up. You're growing pale already," she added.

Mrs. Trueman and Ruth did their own housework, and had recently taken two mechanics as boarders. These men must have an early breakfast, and Ruth had the new experience of rising at half-past five. She insisted that it was her place to be the first one up, to start the kitchen fire and set going preliminaries of the breakfast, which her mother, more skilled in cooking, completed. Ruth dropped to sleep soon after her head touched the pillow; but these

new responsibilities wakened her easily and she was lighting matches at all hours of the night to see whether it was time to get up. She said she never could tell whether she had slept one hour or six, when once aroused.

A protracted meeting was in progress, conducted by a devoted evangelist; but thus far the interest had not been such as usually resulted from his efforts. Night after night the church was filled with listeners; but, while Christians were somewhat revived, there was next to no response from the unconverted.

Ruth attended the meetings whenever she could. She was already one of the Lord's own, and very earnestly she prayed for one and another who were still strangers to His love.

On this night, in accordance with her mother's wish, she bought a clock on the way to service, and received careful instructions how to set it, the dealer assuring her that it was quite run down then. Concealing it under her coat, she went on to the meeting, which soon seemed to her more solemn than any which had preceded.

Then, just as the evangelist was pleading with all his heart, and the stillness of the audience was intense, the unlucky alarm-clock started! Whirr! Whirr! Whirr! The speaker lost his hold. The solemn interest seemed at an end. Many faces turned toward the sound; some smiled broadly; the children tittered outright. In Ruth's confusion, she tried to smother it; but to no avail. Would the thing never stop? At length, with flaming cheeks, she almost ran from the place, scarcely halting until she reached home.

"Oh, mother," she exclaimed, "this dreadful clock has spoiled the meeting! I am so ashamed — and the man said it wasn't wound. There were two or three just alike, and he must have put up a different one from what he showed me first."

By degrees Mrs. Trueman reduced Ruth's incoherent words to sense. "You are not to blame at all, girlie, and have no need to feel ashamed."

"But it was so ludicrous, mother; and they laughed — laughed!" Ruth repeated in a tragic manner.

"Naturally they did, and I am as sorry as you are. But it was only unfortunate."

Was it unfortunate, though? The evangelist deemed it so, certainly, when he tried to gather the scattered thoughts from so many brains back to his important theme. Sadly he realized that one brush of the ridiculous has power to sweep aside the most sacred impulses. It was some minutes before he could regain any hold, and at the close with sinking heart he gave the usual opportunity for any who wished for prayers to rise. No service of his should end without this offer, but the glance he sent over the audience that night was perfunctory. To his joyful surprise, to the surprise of every one present, a young man arose immediately, and not only stood for a long minute, but said in a distinct tone, "I ask your prayers." And then, after the general dismissal, a few faithful souls gathered about the young man, praying for him, helping him to find the One who has promised a welcome to all who come.

The next evening, both Ruth and her mother went to meeting.

"You must go to keep me in countenance," Ruth said. "I couldn't have the courage to face the people I know after last night;" and, though Mrs. Trueman answered, "Silly girl!" she quite understood her daughter's embarrassment.

There was a new feature that night. The leader, more sure of his ground, after a short exhortation, threw the service open for testimony; and the same young man rose again, with face illumined. At sight



of him, Ruth found self-control was difficult. It was Jack — Jack Henderson! For him to testify in meeting meant a great deal to Ruth! This is what he said:

"When I was a little fellow in my home five hundred miles from here, because I liked to lie in bed late, my father gave me an alarm-clock to break the lazy habit. He told me when it went off it would always say, 'Now! Now!' and I was to jump up the instant I heard it. I came into the meeting last night with no motive other than curiosity and to pass the time. When that clock started off, it seemed funny to most of you; but, I'm telling you the truth, to me it said, 'Now! Now!' just as it used to; only in some way the words were linked with the speaker's message: both were from God. They repeated, 'Now is the accepted time,' 'Now is the accepted time.' I expected to be a Christian some day, but last night I couldn't get away from that 'Now!' I don't know who had the clock, I couldn't look around then, but I shall always be thankful it was here to speak to me. For" — he hesitated as if to make his declaration more emphatic — "for it made me arise and go to my Father and He has received me for Jesus' sake. From now on, God helping me, I am a Christian."

No one smiled over the incident after that. There were tears of joy on many faces; there was conviction working in other hearts. It was the beginning of a harvest of souls.

As Ruth and her mother started for home Jack Henderson joined them.

"O Jack," the girl said, "what a glad surprise!"

"You weren't here last night," he answered. "I looked for you at the close."

"And you didn't know! It was my clock went off; and, when it wouldn't stop, I simply had to run away."

"Your clock!" The young man's voice trembled as he said it. "So you helped in the great decision. The thought makes me happy."

"Oh, but Jack, I have been praying for you a long time!" Ruth hardly realized what that admission meant, but the gentle pressure of her hand on his arm added force to the words; and Jack laid his other hand over hers in a caressing touch.

Mrs. Trueman, who was walking on the other side of Ruth, discreetly closed her ears, repeating the while to herself,

"God moves in a mysterious way,  
His wonders to perform."

— HELEN A. HAWLEY, in *Christian Endeavor World*.

### Discovered the Sinaitic Palimpsest

MRS. AGNES SMITH LEWIS, the noted Biblical scholar, who, with her twin sister, Mrs. Margaret Dunlop Gibson, discovered the Sinaitic Palimpsest, has been lecturing in Philadelphia, under the auspices of the University of Pennsylvania.

The famous palimpsest is a manuscript containing the four Gospels in Syriac, and was discovered in 1896 in a monastery on Mt. Sinai.

Mrs. Lewis says that the manuscript was dated 100 A. D., and is positive evidence that the contention that the Gospels were oral traditions until put in writing in the fourth century is unfounded. She said:

"The manuscript is a copy from either the original writings or from another copy. Before it was deciphered the written copies of the Gospels could only be traced back to the fourth century, which gave unbelievers the argument that the New Testament was not put in writing until that time. This Syriac manuscript antedates other copies

nearly two centuries, and its greatest value is that on all points in dispute which it covers it shows that the farther back we trace the Testament the more authentic it becomes."

Among the examples cited by the speaker were:

"In Luke 2: 24, we find the words, 'Good will to men,' instead of 'Peace to men of good will,' as the text is often made to read, and which has been construed by many to mean that Jesus gave His life only for a very few.

"In Mark 16, the verses 9-20, which have caused much discussion, are entirely omitted. One of the most startling revelations to me is that in the eighteenth chapter of St. John, verse 24 comes after the thirteenth, which makes the trial of Jesus occur in the house of Caiaphas, the high priest, instead of in the house of Annas. This makes the Gospels harmonize, and indicates that the contradiction between them has evidently been the fault of translations. So we see that when we get near the original Gospel writings we get rid of disputes.

"In Matthew 18, the words, 'Tell it to the church,' a passage that has raised the question, How could the apostles tell it to the church when there was none? we find that in this Syriac manuscript 'synagogue,' and not 'church,' is written. In Matthew 27: 9, the appearance of the name Jeremiah, when Zechariah was meant, reads 'prophet,' and Jeremiah is not mentioned."

The speaker described incidents in her four trips to Mt. Sinai. She said that the monastery of St. Catherine was protected from the Mohammedans by a tradition that the tablets containing the Ten Commandments are in possession of the monks.

Mrs. Lewis and Mrs. Gibson wore academic robes, having received the degree of Ph. D. from St. Andrew's College, Scotland. They have also received from Heidelberg University the first honorary degree of Doctor of Theology ever granted by a German university to a woman. They came to this country to visit relatives in Virginia, and will sail within a few weeks for England. — *Presbyterian*.

### Did Not Care to Argue

"JAMES WHITCOMB!" exclaimed Mrs. Whitcomb, indignantly. "I should think you'd be ashamed to say such things about Arabella Carter!"

"I only said, 'At last!'" replied Mr. Whitcomb, mildly.

"But the way you said it! You know very well that is what I mean," returned Mrs. Whitcomb. "You as much as said that Arabella had chased and chased Deacon Reynolds till finally she'd caught him."

"I didn't say that," said Mr. Whitcomb, still speaking mildly, "I said, 'At last!'"

"Well, Arabella isn't a day over thirty-seven!" said Mrs. Whitcomb. "So your 'At last!' was all thrown away. And he's got grandchildren, and everybody says his first wife would have lived if he'd treated her half-way decent. I think there's something queer about your sticking up so for Deacon Irving Reynolds!"

"I wasn't aware I was 'sticking up' for him," said Mr. Whitcomb. "I guess I haven't made myself quite clear. What I said was, 'At last!' and I don't remember saying anything else."

"So you think every woman runs after a man till she gets him!"

"That wasn't what I said. But for the sake of the argument we'll suppose I said it."

"You know, James, that it is no such thing."

"The trap doesn't run after the mouse,

but you will admit, Elmira, that it gets him all the same."

Mrs. Whitcomb took up her knitting. "If you are going into comparisons," she said, with dignity, "we may as well stop right where we are." — *Youth's Companion*.

### W. F. M. S. Notes



— The New England Branch anniversary, held at People's Temple, Boston, was remarkably well attended. For the coming year \$36,000 was appropriated.

— Miss Matheny's gay little verses on the mite-box, after the style of "The House that Jack Built," are very acceptable to the children.

— Four little blind girls are sheltered by our mission in Pyeng Yang, Korea. They are being taught knitting, and their work sells well. Best of all, the parents of two have become Christians.

— Thirty-one souls have received baptism during the year in our Madras work, some from the huts of the villages and others from homes of luxury, these last having to suffer trying persecution.

— Mission Study classes grow in popularity. Philadelphia had 81 last year, and has a vigorous campaign just begun. Our own study comes now to the last fascinating chapters of "Lux Christi."

— The plague has been very serious at Mhow, India — over four thousand cases, having only ninety recoveries. Two of the missionaries of the Canadian Presbyterian Church have died of the disease.

— The Mexico auxiliaries sent \$20 as the result of the dues since January last when the first of the six little societies was organized. This is a splendid contribution from our new Conference.

— The Epworth League of the Lofcha Church, Bulgaria, has twenty of our school girls on its membership roll. A Bulgarian girl is studying at the Folts Institute at Herkimer, N. Y.

— In the school at Thauungdang, Burma, three of the girls do all the cooking for the family of fifty. The missionary writes: "They seem to do their work heartily, as unto the Lord" for they keep sweet and sunny all the time."

— A charming new song is available for our auxiliaries which can boast of a good singer — "We are Ready to Tell the Eleven," written by Miss Hodgkins and set to music by Lizzie S. Tourjee. Its effective putting of a great truth and the charm of the harmony of the setting should make it deservedly popular. Write to Mrs. Small at Headquarters, 36 Bromfield St., Boston, for a copy.

— One of the Chinese women who was trying to learn to read came to Miss Allen, her eyes brimming over with tears, and said: "The letters in my book are so small I cannot see very well." She was so fearful that she would miss the chance of learning to read the Bible. She was directed to study the chart on the wall, and a few days later glasses were found for her. Now the look of joy and satisfaction, as she bends over the sacred pages, is a sight worth seeing.

— A new and delightful plan is that of the Missionary Tour of the World. A company has recently left London which will visit the mission stations in this country, then will take in Asia and the European fields. Such a good idea deserves to be well worked, and would result in more intelligent giving. Let the members of our auxiliaries remember, when they travel, that if they do not visit the missions, they will lose the most enjoyable of all sight-seeing.

— Miss Robinson, of Chingkiang, writes: "On your beautiful Calendar I am quoted as saying: 'You will yet be proud of your Celestials.' I am more than ever prepared to repeat



that assertion. My heart is humbled to the dust when I think of the goodness of God in permitting me to be in a very small measure the medium through which He has wrought this work of grace in them (the school girls)."

## BOYS AND GIRLS

### FALL AND SPRING

The icicles are hanging from the eaves above the door,

Where the phoebe brought her mate in early spring;

And the wind through leafless branches clamors with a sullen roar,

Where the little lady used to sit and sing.

She is wandering in the Southland with her mate so fond and true —

Leafless trees and little phoebe don't agree;

But her perch within its shelter, when the skies were soft and blue,

Is now filled by jolly little chickadee.

So the tree is never lonesome though its leaves may droop and fall,

And the summer birds forsake its welcome shade;

For she knows the winter songsters with a merry chirp and call

Very soon will visit her to ply their trade.

To our lives come dreary moments, when the hopes of springtime fade,

When an autumn blight seems shrouding us in gloom;

Till a bird of promise nestles in a nook which grief has made,

And some day we find that summer roses bloom.

— HELEN M. RICHARDSON, in *Sunday School Advocate*.

### UNCLE NED'S HELP BOX

ADELBERT F. CALDWELL.

TOM found wheeling in the pile of wood from the yard an "awful" job.

"It takes so long!" he fretfully exclaimed. "I'll never get it done. Grandpa always makes me do the hard things!"

Uncle Ned was on the veranda, hidden away behind the woodbine. It had been less than three days since the beginning of his visit, and already in that time he had discovered Tom's failing — the "general," grandma called it, since this one was so much more noticeable than any others.

"He makes mountains of ant-hills," and Uncle Ned smiled to himself, as he peered unseen through the green vines before him.

He thought a moment.

"I wonder if my old 'help box' wouldn't be good for Tom — or one just like it. I remember how it aided me. I believe I'll try it," and Uncle Ned went quickly into the house.

"Got a box, mother — about this size?" and Uncle Ned measured with his two hands.

"Why, yes, I shouldn't wonder — want it now?"

"If it's handy. I don't want to make you any trouble!"

"No trouble in the world," briskly, and Mrs. Newcomb pulled out a long, deep drawer from the hall closet.

"This'll do!" Uncle Ned took up a

small white box. "It's just what I want — not too large."

Uncle Ned carried it to his room, where he remained for nearly two hours.

"There!" when it was finished; "I guess that is as good a 'help box' as the one I had. Now if it does as much for Tom as mine did for me, 'magic helper,' wouldn't be a bad name for it."

Tom was still wheeling in the wood from the slowly diminishing pile when Uncle Ned once more returned to the veranda.

"I'll never get it done — never!" The voice was full of impatient discouragement.

"Want some help, Tom?" called Uncle Ned.

Tom looked up abashed.

"Why, yes; but you'd better not come — perhaps grandpa might not" —

"Oh, he won't mind — not this kind of help!"

Tom eyed the box Uncle Ned carried, suspiciously.

"This is the help."

"That? That's only a box!" Tom looked incredulous.

"But it's a 'help box' — you'll see!" Uncle Ned mysteriously took off one of the bands.

"Help box!" Still Tom was not convinced.

Uncle Ned smiled — one of the "silent kind" — at Tom's puzzled face.

"I'm going to leave it here — you may keep it," explained Uncle Ned. "It's full of magic helpers, and when you have anything hard to do, open it and take out one. After I go back into the house take out No. 1!"

"Thank — you! I hope 'twill help me get in this pile of wood."

"It will — see if it doesn't."

After Uncle Ned had gone, Tom shyly took off the cover from the little white "help box."

"They're only cards," disappointedly. But he took out one "according to directions," and read it: "Remember, it's only one stick at a time."

"I don't see how you're going to help much."

But it did, for it showed Tom that he didn't have to wheel in the whole pile at once. And one stick at a time wasn't hard — there couldn't be anything easier.

The next day grandpa asked Tom to weed the onion bed — 'twas just a small one.

"Oh, dear!" and Tom sighed, gloomily.

"Perhaps the 'help box' — 'Twas Uncle Ned's suggestion.

Tom opened it after he reached the garden, and took out Help 2: "A laugh makes all things easy."

At the thought of the curious little helper Ted laughed in spite of himself, and he was cheerful till the job was done. Weeding didn't seem "a bit hard!"

"I guess they do help," concluded Tom.

The afternoon before baking day grandma asked Tom to fill up the big wood-box, as she would be obliged to keep a fire nearly all day. Tom was just starting fishing.

Two little "put-off" puckers began to gather on the troubled forehead.

"Can't I wait until" — then he ran for

Help 3: "Duty first; fun afterwards."

"That's the best way," agreed Tom with the little helper. "I'd be thinking all the time of having it to do — 'twould spoil just half the fun!"

When Help 4 was needed 'twas ready: "Attack in parts."

"It's most like No. 1," thought Tom.

"But 'twouldn't hurt if 'twas No. 1 over again — it's such a splendid helper!"

Help 5 whisked Tom's Saturday chores away in half the time it usually took him to do them: "A thing begun is quite half done."

And Tom was so apt to put off his work, he dreaded it so!

"Well, how's the 'help box' aiding?" asked Uncle Ned. 'Twas two weeks after Tom had received it.

"Just great! Things aren't half so hard to do — not when you've magic helpers!"

Bloomington, Ill.

### OUR DAISY CHAIN



Son of Mr. and Mrs. Arthur L. Searle

The name of this chubby little chap is Donald P. Searle. At the time the picture was taken he was six months old, but is now a very lively baby of over a year. He is the son of Mr. and Mrs. Arthur L. Searle, of Methuen, Mass., and the grandson of Rev. William S. Searle, pastor of the First Methodist Episcopal Church at Derry, N. H. He started out in life a very good Methodist, as he was christened in the Methodist Church by his grandfather, and when he was three months old spent a week at the Methodist Camp-ground at Hedding, N. H. Donald is a great mimic, and being the only grandchild in the family he consequently receives a good deal of attention, and has learned to talk very well for a child of his age.



## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Fourth Quarter Lesson VII

SUNDAY, NOVEMBER 15, 1903.

PSALM 23.

## DAVID'S TRUST IN GOD

## I Preliminary

1. **GOLDEN TEXT:** *The Lord is my shepherd, I shall not want.* — Psa. 23: 1.

2. **DATE:** Assigned to the time of the rebellion of Absalom by such critics as Perowne and Delitzsch.

3. **THE TWENTY-THIRD PSALM:** "This is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but oh! it has filled the air of the whole world with melodious joy, greater than the heart can conceive. Blessed be the day on which that Psalm was born! What would you say of a pilgrim commissioned of God to travel up and down the earth singing a strange melody, which, when one heard, caused him to forget whatever sorrow he had? And so the singing angel goes on his way through all lands, singing in the language of every nation, driving away trouble by the pulses of the air which his tongue moves with divine power. Behold just such a one! This pilgrim God has sent to speak in every language on the globe. It has charmed more griefs to rest than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thieving sorrows, than there are sands on the sea-shore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captains in dungeons, of widows in their pinching griefs, of orphans in their loneliness. Dying soldiers have died easier as it was read to them; ghastly hospitals have been illumined. It has visited the prisoner and broken his chains, and, like Peter's angel, led him forth in imagination, and sung him back to his home again. It has made the dying Christian slave freer than his master, and consoled those whom, dying, he left behind mourning, not so much that he was gone as because they were left behind and could not go too. Nor is its work done. It will go singing to your children and my children and to their children, through all the generations of time; nor will it fold its wings till the last pilgrim is safe, and time ended; and then it shall fly back to the bosom of God whence it issued, and sound on, mingled with all those sounds of celestial joy, which make heaven musical forever" (Henry Ward Beecher).

4. **HOME READINGS.** Monday — Psalm 23. Tuesday — Isa. 40: 1-11. Wednesday — John 10: 1-18. Thursday — Ezek. 34: 9-16. Friday — Psa. 2. Saturday — Isa. 43: 1-7. Sunday — Psa. 92.

## II Introductory

The subdued dignity and confidence which belong only to a saint far advanced in the experience of God pervades every syllable of this matchless Psalm. David, submissive, docile, felt that he was shepherded by Jehovah himself, under whose provident care he could never know "want." Green were the pastures where his omnipotent Guide bade him rest, and peaceful the waters along whose border he was daily led. His soul was refreshed as with "marrow and fatness." Through no devious courses, but along "paths of righteousness" his Shepherd was wont to lead him, not because he himself deserved such guidance, but because it was the Good Shepherd's nature so to do. No fear had David with such a Guide. No doubt he must some day be summoned to walk through "the valley of the death-shade," but the Shepherd would be there too, his sure Protector, stronger than all the powers of evil; there was the comfort of perfect security in the thought of the Shepherd's crook and staff. Nay, more, even his enemies should recognize how impotent they were when his royal Shepherd should feast and entertain him in their very presence. They should see him "anointed with the oil of gladness" and high honor, and the cup of his joy brim

over. In the house of his Lord David would forever abide, feeling sure that "goodness and mercy" would be his portion therein all the days of his life.

## III Expository

1. **The Lord is my shepherd** — my Guide, my protector, ever near, vigilant, tender, skillful; consciously *mine*. I am known to Him by name; I am docile, dependent, meek, having no will but His — a mere sheep of His pasture. Delightful and comforting as was this conception of David's relations to Jehovah, those of the Christian are even more intimate and sweet now that Jesus has revealed Himself as the Good Shepherd. **I shall not want.** — It is impossible with *such* a Shepherd to lack any good thing. "It is the pure utterance of personal trust in Jehovah, darkened by no fears or complaints, and so perfectly at rest that it has nothing more to ask. Desire is stilled in satisfaction" (MacLaren).

Try to feel how Christ is like a shepherd by imagining what the lonely Syrian shepherd must feel towards the helpless things which are the companions of his daily life, for whose safety he stands in jeopardy every hour, and whose value is measurable to him, not by price, but by his own jeopardy, and then we have reached some notion of the love which Jesus meant to represent, that eternal tenderness which bends over us — infinitely lower though we be in nature — and knows the name of each, and the trials of each, and thinks for each with a separate solicitude, and gave Himself for each with a sacrifice as special and as love as personal as if in the whole world's wilderness were none other but that one (F. W. Robertson).

2. **He maketh me.** — It is all *He*; as a sheep I am ignorant; I know not even what is best for me. **Lie down in green pastures** — to recline in the hot noon season (Cant. 1: 7; Isa. 13: 30; Ezek. 34: 15); but this repose was in the midst of abundance. "Whatever enlarges the soul; builds up the character; increases faith, hope, love, knowledge; makes the conscience more tender and true; cultures the will; perfects the judgment; and enables the soul to work out a pure and holy life, and fits it for heaven — whatever does these things, constitutes the 'green pastures' (Peloubet). **He leadeth me** — does not drive. **Beside the still waters** — not the rushing torrent, but the quiet streams. Every thirst is satisfied in Jesus Christ.

There are times when a man needs to lie still, like the earth under a spring rain, letting the lessons of experience and the memories of the Word of God sink down to the very roots of his life, and fill the deep reservoirs of his soul. . . . They are not always lost days when his hands are not busy; they are growing days. And for this side of a man's life the Great Shepherd provides in His green pastures. . . . Now and then God makes such an one lie down. . . . Many a man has had to thank God for some such enforced season of rest, in which he first learned the sweetness of meditation on the Word, and of lying still in God's hands and waiting God's pleasure (M. R. Vincent).

3. **He restoreth my soul** — literally, "bringeth back my soul" when it strays into forbidden paths; a second meaning of the word is to refresh, or quicken. **He leadeth** (R. V., "guideth") **me.** — "In ordinary circumstances the shepherd does not feed his flock, except by leading and guiding them where they may gather for themselves; but there are times when it is otherwise. Late in autumn when the pastures are dried up, and in winter in places covered with snow, he must furnish them with food or they die. In the vast oak wood along the eastern sides of Lebanon, between Baalbek and the cedars, there are gathered innumerable flocks, and the shepherds are all the day long in the bushy trees, cutting down the branches upon

whose green leaves and tender twigs the sheep and the goats are entirely supported. The same is true in all mountain districts, and large forests are preserved on purpose" (W. M. Thomson). **Paths of righteousness** — "in right tracks, as opposed to delusive tracks which lead nowhere" (Cheyne). "By His word He directs me to the right ways of truth, and by His Spirit He inclines and enables me to choose them and to follow them" (Pool). **For his name's sake** — not because of the believer's worth or desert, but because in so doing the Shepherd discloses His true nature and manifests the glory of His tenderness and goodness.

It is for His name's sake, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Jesus Christ" (Eph. 2: 7). It is to show how His grace can make a blazing beacon out of a charred brand, a mitred priest out of a criminal (M. R. Vincent). — There are many paths in life, but only one right one for us. We are continually coming to the parting of ways where we need a guide. No one can foresee the future. No one knows where certain paths lead that open before him. The future is as unknown as the heart of darkest Africa was to Stanley. But God knows. And those who look to Him He will guide in the paths of righteousness, not by showing all the way at once, but step by step. This next step is right; we take it, and then another right step is seen. Thus men are led to the best life, to the widest usefulness, to heaven (Peloubet).

4. **Yea.** — This is not all; there is something more. **Walk through the valley of the shadow of death.** — "The road will not be always bright and smooth, but will sometimes plunge down into grim canyons where no sunbeams reach. But even that anticipation may be calm" (MacLaren). Says Dr. Cowles: "This valley of 'death-shade' need not be restricted to one's actual death-scene. The Hebrew term has a broader application — even to any scenes of great darkness, distress, trial, or peril." **I will fear no evil.** — Confidence in the Shepherd will outweigh fear. **Thou art with me** — a conscious, but invisible Presence, mightier than all the forces of evil. "He who guides into the gorge will guide through it. It is not a *cul-de-sac*, shut in with precipices at the far end; but it opens out on shining table-lands, where there are greener pastures" (MacLaren). **Thy rod and thy staff.** — Says Cook: "In Zech. 11: 7, the shepherd has two staves — one to lead the flock, the other to defend it." Most commentators, however, regard the words as simply indicating two uses for the one shepherd's crook. **Comfort me.** — "We must not miss the force of the good old word

**An Ancient Foe**

To health and happiness is Scrofula — as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." Mrs. K. T. SNYDER, Troy, Ohio.

**Hood's Sarsaparilla and Pills**

will rid you of it, radically and permanently, as they have rid thousands.



'comfort' (*con*, together; *fortis*, strong). It means far more than simply to console. It signifies to tone up the whole nature, to strengthen a man so that all his energies can be brought to bear (M. R. Vincent).

The crook is essential to the shepherd's business. He uses it as a walkingstick in ascending and descending the mountains; he uses it to punish the rebellious and stubborn sheep. It has a curve on one end with which he catches the sheep by their hind legs and urges them on. It is likewise a weapon to beat the dogs and ward off the beasts of the wilderness. Then finally he uses it when he puts the sheep into the fold, causing them to pass "under the rod" as he tallies them off to see that none are missing. Thus the crook is the symbol of his power and authority, and at the same time of his love, care, and protection. When the flocks are led through the gloomy valleys they crowd close together, and the rod and staff in the shepherd's hands reassures them and gives them a sense of comfort and security, though the wild beasts roar and growl about them (Briggs).

5. Thou preparest a table before me . . . presence . . . mine enemies — "illustrated by the circumstances mentioned in 2 Sam. 17: 27-29, when David and his companions, in their faintness and weariness, were refreshed and entertained through Barzillai's kindness" (Perowne). Says Tholuck: "He drops the figure in verse 5, and denotes his enemies as the evil in the dark valley. A well-spread table is within their sight, at which he is seated with anointed head (Luke 7: 46) and an overflowing cup. He shows that a mind reposing in God, while sure of His mercy, may feast on the peace of God, undisturbed by external calamity. Such a sentiment would be natural in a Christian who as a child of the new covenant may cheerfully exclaim: 'Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again;' but confidence like that expressed in this Psalm is truly marvelous in an Old Testament saint." Thou anointest (R. V., "hast anointed") my head with oil — the usual Oriental token of respect for an honored guest. My cup runneth over — emblem of lavish hospitality. "God's supplies are wont to surpass the narrow limits of need and even to transcend capacity" (MacLaren).

6. Surely — beyond any doubt. The word is also translated "only;" that is, "nothing but" goodness and mercy, etc. Goodness and mercy shall follow me. — I need not seek them, they will be sent after me; they will pursue and overtake me, just as my enemies have been wont to follow hard after me to my hurt. All the days of my life — both earthly and heavenly. Dwell in the house of the Lord forever — not merely in the sanctuary. This anticipation is consistent with the Psalmist's every-day duties. It was David's hope that, "by the might of fixed faith and continual communion, he may have his life so hid in God that wherever he goes he may still be in His house, and whatever he does he may still be 'inquiring in His temple'" (MacLaren). "Dwelling in 'the house of Jehovah' does not mean merely frequenting His sanctuary, but being a member of His household, an inmate of His family, enjoying His protection, holding communion with Him, subsisting on His bounty" (Alexander).

#### V Illustrative

1. A lady was awakened one morning by a strange noise of pecking at the window; and when she got up, she saw a butterfly flying backwards and forwards inside the window, in a great fright, because outside there was a sparrow pecking the

## Do You Get Up with a Lame Back?

### Have You Uric Acid, Rheumatism, or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow. Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince any one — and you may have a sample bottle free, by mail.

#### Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root which have been investigated, the one we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy:

GENTLEMEN: I know you do not need this from me, as you are daily receiving hundreds of testimonials. However, I want to say that I think you have the greatest remedy on earth for kidney, bladder and liver trouble. I had been troubled for years, was operated on several times, spent a large amount of money, and received no benefit whatever. I suffered everything, and it was necessary for me to get up as many as twenty times during the night. I gave Swamp-Root a thorough trial, and it completely cured me.

J. W. ARMANTRAUT.

Sept. 12, 1903.

Greentown, Ind.

Lame back is only one symptom of kidney trouble — one of many. Other symptoms showing that you need Swamp-Root are: obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

**To Prove what SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of ZION'S HERALD may Have a Sample Bottle Absolutely Free by Mail.**

If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in Boston ZION'S HERALD.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



glass, wanting to reach the butterfly. The butterfly did not see the glass; but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow (James Inglis).

2. A good Christian woman whose husband was absent from home, when she retired to her room at night, happened to look in a mirror at the opposite side of the room, and was horrified to see the reflection of a man crouching behind her wardrobe. The first thought was to cry for help, but she reflected that that would be useless, and determined to put her faith in God to the test. She walked as courageously as she could across the floor, took her Bible from the

table, and sank into a chair. In a voice as steady as she could make it she began reading aloud the fifty-third chapter of Isaiah. She then knelt and prayed aloud, telling God how she and her maids were unprotected women, and imploring Him to protect them from robbers and all evil persons. She had barely risen and sunk once more into the seat when a hand was laid on her shoulder, and a voice said: "Do not cry out or be frightened, for you are perfectly safe. I came here to rob this house, but that chapter is one I used to hear my mother read, and your prayer reminded me of the prayers she offered. I am going now. You need fear nothing." Some years after that the woman thus guarded by the good Shepherd related the story in a prayer-meeting. At its close a man came up to her and said: "I know the story you told tonight is true, for I am the thief you told about, and your reading the Bible and your prayer that night led to my becoming a Christian." The Shepherd not only protected one sheep that night, but He changed one with a wolf's heart into that of a lamb, and brought him back to the fold (Doherty).



## OUR BOOK TABLE

**Ultimate Conceptions of Faith.** By George A. Gordon. Houghton, Mifflin & Co.: Boston. Price, \$1.30, net.

These are the lectures delivered a year ago at Yale, on the Lyman Beecher foundation. That is, the lectures were the nucleus of this book, which is a greatly expanded version of them. It contains in outline, the author says, "the working theology of one who considers his calling the greatest opportunity for service that God has given to man." There are many things in these pages that will deeply interest a large circle, especially (in the language of the dedication) "the younger ministry whose vocation it will be, in an age of transition, to form the mind in Christian belief and to shape the life in Christian righteousness." This is perhaps particularly true of the first two chapters, which treat of "The Preacher as a Theologian," and "The Quest for a Theology." The author declares that "within a quarter of a century a body of theological opinion which had endured with only minor modifications for fifteen hundred years, has become obsolete. Not since the beginning of preaching has there been any time so hard upon the educated and honest minister. There is still only the promise of a theology to replace that which has gone." "The smaller Bible has gone, and the immeasurably greater Bible has come." We must not extend quotations, though the theme invites us. Dr. Gordon is widely recognized as one of the foremost representatives of what may be called liberal orthodoxy, and all that he says is listened to with attention.

**Conquering Success; or, Life in Earnest.** By William Matthews, LL. D. Houghton, Mifflin & Co.: Boston. Price, \$1.50, net.

Thirty years ago Mr. Matthews wrote "Getting On in the World," and it was enthusiastically received. After this long interval he sends out a similar volume, treating such practical topics as "Health," "Energy," "Self-Reliance," "Shyness," "Economy," "Patience," etc. Surely if the youth of today do any of them go wrong, it will not be for lack of good advice thrown at them by the ton, and easily accessible if so be they care to listen. But, alas! many of them will not listen; and, after all, no amount of good advice will supply brains and competence and character.

**The Warriors.** By Anna R. Brown Lindsey. T. Y. Crowell & Co.: New York. Price, \$1, net.

The author's ulterior purpose is to show the intimate relation of Christianity and the church to every field of activity. It has in it much wise counsel, stirring entreaty, and practical advice. She says: "The chief thing toward which we are moving is the enthronement of the Christ." "The whole world is being subtly and powerfully drawn to the worship of the Christ. Never before was there so deep, genuine, and widespread a revival of religion." "At the threshold of each new century stands Jesus, star-encircled, with a voice above the ages and a crown above the spheres—Jesus, saying, Follow Me." A book which speaks out after this fashion can have only words of commendation from us.

**Cogitations of a Crank at Threescore Years and Ten.** By Septimus Winner. A. J. Drexel Biddle: Philadelphia.

Mr. Winner, who recently passed away, certainly had a striking individuality, perhaps sufficiently so to be called a "crank," and impressed himself strongly on the past generation. He was long a music writer, publisher, and seller in Philadelphia. Some of his melodies have touched the hearts of millions. His greatest success, "Listen to the Mocking Bird,"

was composed in 1852. He also wrote "What is Home without a Mother?" "Give us Back our Old Commander," and many other songs. The present posthumous volume of verses—arranged under nine headings—Emotional, Pastoral, Lyrical, Cynical, Satirical, Incidental, Occasional, Ironical, and Sentimental—cannot be called poetry in any very decided sense, but they will serve to perpetuate for a season some of his opinions, and be a pleasant memento for his friends to preserve.

**The Story of Little David.** Dana Estes & Co.: Boston. Price, 75 cents, net.

This is one of the "Famous Children of Literature" series, edited by Frederic Lawrence Knowles. It is reproduced, with some abbreviation and necessary adaptation, from "David Copperfield," and the narrative is presented as nearly as possible in the exact language of the author, Charles Dickens. The idea of thus making the children of the present day familiar with these masterpieces by printing them in convenient, popular form seems a good one, and we shall look with interest to see what are the succeeding numbers. Little Nell and Paul Dombey will doubtless appear. The list may easily become a pretty long one if sufficient support is given to the undertaking.

**The Golden Window.** A Book of Fables for Young and Old. By Laura K. Richards. Little, Brown & Co.: Boston. Price, \$1.50.

Simple, graceful stories, forty-three of them, each with its lesson. The one which gives a name to the book tells how a little boy at the sunset hour, looking from a hill near his house, saw on the top of another hill some miles away a house with windows of clear gold and diamonds, which shone and blazed for a little time only at that hour. On his first holiday he set out to find this house. But a little girl whom he met there told him he had mistaken the house; she would show him the one that had golden windows. So she pointed out his own home as the true place. And he went back wiser than when he came.

**Is Man Immortal? and God in Nature.** By Rev. W. C. Black, D. D. Publishing House of the Methodist Episcopal Church, South: Nashville, Tenn. Price, 60 cents.

These are two lectures which have had many times a very appreciative hearing by large and delighted audiences, and are now fitly given to a wider public. The style and method of treatment can be unfeignedly commended. Profound scientific truth is translated into the language of the common people, and a most wholesome impression produced. The greater part of the first lecture—which has been delivered more than 120 times, including twice before different sessions of the Mississippi Legislature and also the Mississippi Constitutional Convention—is occupied with showing that capability indicates destiny, and that man, with his immense powers and possibilities, must have an opportunity beyond this brief life for their employment and development. A very strong argument is made.

**Little Betty Blew.** Her Strange Experiences and Adventures in Indian Land. By Annie M. Barnes. Lee & Shepard: Boston. Price, \$1, net.

One of the very best books with which to satisfy a young reader's natural desire for an "Indian story" is this one of little Betty Blew, and what she saw and experienced when her family removed from Dorchester, Mass., two hundred years ago, to their home on the Ashley River, above Charleston, South Carolina. Although Betty is but a small maid, she is so wise and true that she charms all, and there are a number of characters who will interest boys as well as girls, and old as well as young. It is an unusually entertaining tale of the making of a portion of our country, with plenty of information as well as incident to commend

it, and the account of a delightful family life in the brave old times.

**The Frolicsome Four.** By Edith L. and Ariadne Gilbert. Lee & Shepard: Boston. Price, 80 cents, net.

The story of two brothers and two sisters who are as noble in character as they are enthusiastic in play. The authors have drawn wholesome child life with remarkable effect. Every one will be interested in the fine scholarship of Larry, the jolly spirits of Gwen, and the tenderness of little Polly. And when finally Billy, well-meaning and awkward Billy, actually wins a prize in a most unexpected way, the charm of the story is complete. Miss Bruce has well caught the spirit of the story in her illustrations, and with its merry-looking cover, large clear print, good paper, and broad margins, this is exactly the book to choose for young boys and girls.

**The Lesson of Love.** By J. R. Miller, D. D. T. Y. Crowell & Co.: New York. Price, 65 cents, net.

Dr. Miller's books number now nearly a score, with almost as many booklets, all of a devotional character, and excellently adapted to make men better. They are filled with brief articles already printed in some of the many periodicals to which he contributes. The present little volume has twenty-two. The poetical quotations interspersed are especially good.

**The Principles of the Founders.** By Edwin D. Mead. American Unitarian Association: Boston. Price, 50 cents, net.

This is, in the main, with some additions, the oration delivered last Fourth of July in Faneuil Hall before the city government and citizens of Boston. Its author's aim is to show that he represents, in his violent antagonism to war, the views of Washington, Franklin, Jefferson, and the others who established the Republic. He opposes the Monroe Doctrine, casting much scorn upon it as "a dog-in-the-manger commercialism," out of date, a piece of cant, and berates our "guilty deed in the Pacific" at Manila, for which he holds that we ought to make "a manly reparation." The author, however, is not as extreme here as in some of his other utterances, being restrained ne

## A Food Rescue

## What a Physician's Wife Found Out

The wife of a well-known physician of Oakland, Cal., was brought back to health and strength by food alone at a time when she had prepared to die. She says of her experience:

"I am the wife of a physician, and have suffered from catarrh of the stomach more than ten years, during which time I suffered untold agonies of mind and body, for I could not eat solid food, and even liquid foods gave me great distress.

"I was brought at last to confront the crisis of my life. I actually made ready for my departure from friends and husband, for I expected to die. When in that state I was induced to try Grape-Nuts, and the wonderful effects of this food prove completely that all my trouble was due to improper feeding.

"I began to improve immediately, and my weight increased until I have gained 20 pounds since I began the use of Grape-Nuts, while my stomach is as sound and well as ever it was; and my husband gives all the credit for my wonderful recovery to Grape-Nuts. I have no set time for eating Grape Nuts, but just feast on it whenever I please. I wish I might tell my sisters everywhere of the marvelous health and strength-giving, flesh-building elements of Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."



doubt by the occasion, and at one point is constrained to admit that "there have been righteous and necessary wars. There are greater words than peace, and among them are justice and honor." "The wisdom that is from above is first pure, then peaceable," said St. James. "Not peace, but a sword," were the words of the Master. Almost all are united in the principles. Differences of opinion arise when their practical application is called for.

**Gay: A Story.** By Evelyn Whitaker, author of "Miss Toosey's Mission," "Liddle," etc. Little, Brown & Co.: Boston. Price, \$1.25.

There is no preface or dedication, but the lines from Wordsworth at the head of one of the chapters express very well what may be called the motto of the book:

"O dearest, dearest boy! my heart  
For better love would seldom yearn  
Could I but teach the hundredth part  
Of what from thee I learn."

It is a very dear and precious boy, indeed, named Gay, around whom the story gathers. Some of the scenes touch one to tears. The one who has written it all must know and love children very well. It is not, however, a child's book, but sure to please those of any age who have a warm place in their hearts for the little ones. Special mention should be made of the illustrations by Percy Tarrant, which have admirably caught the spirit of the theme and help no little in making us love the beautiful Gay and his tiny sister.

**Camp Fidelity Girls.** By Annie Hamilton Donnell. Illustrated by Ellen Wetherald Ahrens. Little, Brown & Co.: Boston. Price, \$1.20, net.

Four school girls are prevented from spending their vacation at home because of an epidemic of scarlet fever there. Hence their parents arrange that they shall stay at an old farm-house not far from the boarding school, with a school-teacher cousin to take care of them. The good times they have together in this "Camp Fidelity," as they name it, constitutes the book. The author, who is well known to the readers of the HERALD through her delightful stories and poems, thoroughly understands girls. She has a lively, piquant style, wherein is no little humor and pathos. We can recommend any book from Mrs. Donnell's pen.

**The Reproach of Christ; and Other Sermons.** By W. J. Dawson. F. H. Revell Co.: New York. Price, \$1, net.

Dr. Newell Dwight Hillis writes an introduction, in which he praises these sermons because of their literary charm, their solid matter, and their appeal to the higher spiritual life. Preached in the Highbury Quadrant Congregational Church, London, and published first in the *Quadrant Magazine*, they are presented to the many admirers of the preacher in more convenient form. They will certainly repay perusal. Nineteen in number, some of the titles are as follows: "The Silence of God," "The Joy of the Cross," "The Fear of Self," "The Dying Thief," "The Survival of Memory," "The Wounded Hand."

**Following the Ball.** By Albertus T. Dudley. Lee & Shepard: Boston. Price, \$1, net.

Football is here shown at its best by an expert player and coach, a Harvard graduate. All who love the game—and their name is legion—will enjoy the book. It is a story of American boarding-school life at Exeter, and illustrates character formation in a thoroughly wholesome and manly way. It will certainly be a very popular book with boys and college students, while those of even older growth will follow the course of the hero with genuine interest.

**A Pleasure Book of Grindelwald.** By Daniel P. Rueda. With many illustrations. The Macmillan Co.: New York. Price, \$1.50.

All who have been at Grindelwald, and the Oberland in particular, or Switzerland in general, will greatly enjoy this volume.

The author is evidently a past-master in mountain climbing of every sort, and writes out of a very wide experience. There is a fascination in the ascent of these high peaks and the life at these altitudes, with its perils and adventures and catastrophes. Whoever wishes to know all about the Alps, guides, alpenstocks, ice-axes, the ice-carnival, ski, toboggans, and such like themes, will find it worth while to procure this handsome book with its cream-laid paper and abundant pictures.

**Wesley and Goethe.** By James W. Bashford. Ph. D. Jennings & Pye: Cincinnati. Price, 35 cents, net.

This exceedingly interesting lecture has been delivered on many occasions. It was heard in Wesleyan Hall, Boston, a few years ago, and now, dedicated to the class of 1908, Ohio Wesleyan University, commends itself to all readers. His comparison between these two great men, it hardly needs be said, is every way admirable. The palm is, of course, awarded in the main, especially in character and practical accomplishment, to Wesley, although Goethe clearly surpassed him in literary achievement and philosophic originality. President Bashford fitly says that Wesley's theological and philosophical essays would not find a sale if placed on the market today. His reasoning on the most important doctrine of Christian perfection is not always convincing, and his philosophy is defective. It was not in speculation so much as in action that Wesley excelled.

**In Perfect Peace.** By Jt R. Miller, D. D. Thomas Y. Crowell & Co. Price, 50 cents, net.

With handsome illustrations, beautiful cover and gilt top, this is a pretty gift-book, and the well-known author whose many devotional volumes have blessed multitudes needs no special commendation.

**The Young Man Entering Business.** By Orison Sweet Marden. T. Y. Crowell & Co.: New York. Price, \$1.25, net.

It is doubtless true that no amount of good advice can make a man succeed who hasn't it in him, and that some get to the top in spite of many blunders by which they learn. Nevertheless, such a book as this can hardly fail to do almost anybody good. He would be a rare youth indeed who could not find some hints of value in these 384 pages, written in a plain, straightforward way in 63 brief chapters, taking up just the themes that need to be treated. On the cover is the motto: "Plan your work thoroughly, then thoroughly work your plan." On the title-page is written: "Char-

acter is the poor man's capital;" and "Enthusiasm in your calling makes all the difference between drudgery and delight." These sentiments show the spirit and style of the volume.

**Jack, the Fire Dog.** By Lily F. Wesselhoeft. Little, Brown & Co.: Boston. Price, \$1, net.

This author has acquired much skill and no little good report by her previous stories of nature and animals, a dozen in number, and the present one is not below the best. Jack, who runs with the machine, Engine 33, and is the pet of the men, makes himself very useful in many ways, and is the envy of the other dogs who look with longing upon his position. In the first chapter he saves the life of a little blind boy who, but for him, would have been left unnoticed shut up in a small room of a burning building. And the experiences of the blind boy (who recovers his sight and his mother) divide, through the rest of the volume, the interest of the reader with the experiences of Jack.

**The Red Poacher.** By Seumas MacManus. Funk & Wagnalls Co.: New York. Price, 75 cents.

Four stories, well told and soon read, showing how an uncommonly bold and skillful poacher managed to shoot over the same Irish estate four times in almost annual succession. A gamekeeper tells the tales, but has so much admiration for the ingenious rascality of the fellow who has outwitted him, and such a sense of the humor of the thing, that he is very good-natured about it.

**The Stories of Peter and Ellen.** By Gertrude Smith. Illustrated by E. Mars and M. H. Squire. Harper & Brothers: New York. Price, \$1.50, net.

Peter was six and Ellen was four years old. One had \$30 in his birthday bank and the other had \$25; so they bought a pony and a monkey and a parrot. That is the first story, and the others are like unto it. The pictures are many and handsome, the print is large and plain, the style is adapted to the very little folks.

**Ursula's Freshman.** By Anna Chapin Ray. Little, Brown & Co.: Boston. Price, \$1.25, net.

Jack Myers is the chap that Ursula, his cousin, helps very much, by her companionship and criticism, to become a man. Hence the book calls him her Freshman; for, bracing up after the loss of his father's fortune, he begins to earn his way through Yale, and seems likely to come out a fine success. It is one of the "Teddy" stories, now five in number, and a sequel to "Nathalie's Chum."

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### Semi-centennial at Marlboro

The 50th anniversary of the dedication of the first Methodist Episcopal Church building of Marlboro, Mass., was celebrated by special services from Oct. 18 to 25. Sunday morning, Oct. 18, the pastor, Rev. L. W. Adams, gave a historical address from Dent. 2:8: "Thou shalt remember all the way the Lord thy God hath led thee;" also, Lev. 25:11: "A jubilee shalt thou have unto you." At 3 p. m., Presiding Elder J. M. Leonard gave a masterly and helpful sermon to a very large audience, the local clergy assisting in the service, and Rev. J. H. Mansfield, D. D., pronouncing the benediction. At 7.30 a third large congregation filled the audience-room, and listened to a sermon intensely interesting and helpful, as well as scholarly, by Rev. Charles W. Blackett, of Lynn. The service was especially for young people, each young people's society of the city being invited. Each soul present must have gone home feeling life was worth living and being lived at white heat.

Tuesday evening Rev. A. M. Osgood, a former pastor ('91-'92), preached a tender and touching sermon to a large audience.

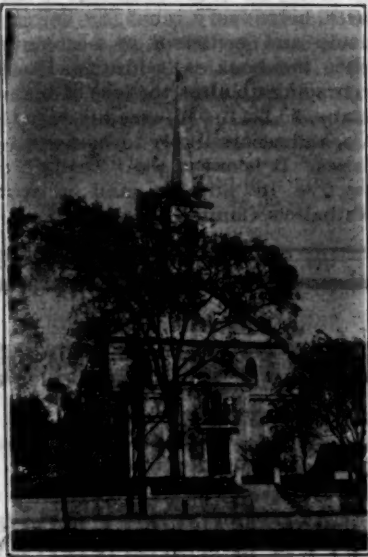
Wednesday evening a reception from 6 to 7 was given to former pastors and members of the church. Of the original 41 members 11 are now living, and 4 of the eleven were present, including Dr. C. E. Miles, of Winthrop St. Church, Boston. At the banquet which followed, over 200 were present. The speeches of the mayor of the city, the former pastors, and a few of the former members, were full of interest, spice and good-will. The occasion was one that will long be remembered by all present.

Thursday evening Rev. George H. Cheney, pastor from '83-'84, preached a timely and helpful sermon to a good sized audience.

Friday evening Rev. E. P. Herrick, pastor from '88-'90, was the preacher, and gave a sermon well pleasing to all present.

Sunday morning, the 25th, Rev. J. H. Mansfield, D. D., gave the people a treat in a finely wrought-out and pleasingly-delivered sermon. The audience was large. The evening service was a made a people's hour, when all had the privilege of speaking of "by-gone days." The service was helpful and spiritual.

Twenty-five years ago Rev. N. B. Fisk was pastor, and helped the church celebrate their fiftieth anniversary as a society. This year was



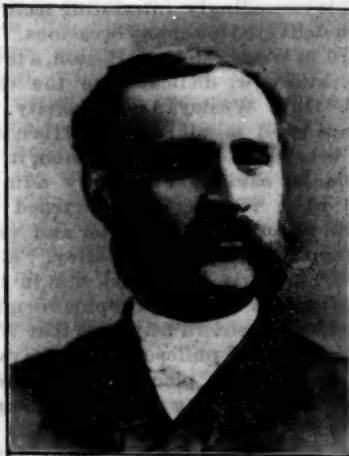
MARLBORO M. E. CHURCH

held a double anniversary — the 75th of the history of the church, and the 50th of the present church edifice. The church property is in fine repair. During the summer a large colonial chimney was built on the north side of the church and improvements made on the furnaces. Early in the fall the audience-room was beautified, and a week before the celebration the large vestry was improved by paint, fresco, frieze, picture-molding, and eight large framed pictures of scenes in the life of Christ. During the celebration a framed copy of the "Order of Exercises of the Dedication of the Methodist Episcopal Church, Marlboro Centre, Oct. 19, 1853," was exhibited. The copy had been kept for fifty years by one of the oldest

members, and was presented to the pastor, who framed it and gave it to the church.

The following successful ministers have gone out from this church: Revs. J. Cormack, Albert Barnes, Joel Wight, Samuel S. Dudley, John Frost, and John Collyer, who went to South America as a missionary.

The first Methodist class was formed by Benj. R. Hoyt, at the house of Phineas Sawyer in Feltonville (now Hudson) in the autumn of 1808. The Marlboro charge was included in the old Needham Circuit until 1832, when it became a separate station. In 1828 the old "Brick Church" was built, Rev. E. V. Avery preaching the dedicatory sermon. He was pas-



REV. L. W. ADAMS

tor of the circuit two years, being succeeded by Revs. D. Fillmore, I. Jennison, J. Sanborn, and S. Benton. In the fall of 1852 the old "Brick Church" was destroyed by fire. The congregation worshipped in a hall in Rockbottom till May, 1853, when there was a division, a part forming a society and building a church in Rockbottom, the other part going to Marlboro, worshipping in the Town Hall till the present church was erected, during the pastorate of Rev. Leonard P. Frost in the fall of 1853. The dedicatory service was held Oct. 19, Rev. Joseph Cummings preaching the sermon. On the first of May, 1854, the church numbered 39 members and 3 probationers. The pastors since 1853 are consecutively as follows: 1853, Leonard P. Frost; '54-'55, T. Willard Lewis; '56, D. K. Banister; '57-'58, John S. Day; '59, Moseley Dwight; '60-'61, A. F. Bailey; '62-'63, Burlis Judd; '64-'65, Ichabod Marcy; '66-'67, N. H. Martin; '68-'69, W. W. Colburn; '70, T. J. Abbott; '71-'72, D. K. Merrill; '73-'74, William D. Bridge; '75-'76, B. J. Johnston; '77-'79, N. B. Fisk; '80-'82, W. J. Pomfret; '83-'84, George H. Cheney; '85, Albert Gould; '86, Austin F. Herrick; '87, P. C. Sloper; '88-'90, E. P. Herrick; '91-'92, A. M. Osgood; '93-'95, S. B. Sweetser; '96-'98, A. P. Sharp; '99-'02, F. T. Pomeroy; 1902-, L. W. Adams.

### Beautiful Church Windows

The Methodist Episcopal Church of Pittsfield, Vt., is placing in position a series of stained-glass windows designed and executed by the well-known firm of Redding, Baird & Co., of Boston, Mass. The result is a production of examples of high-class art glass-work, fully sustaining the enviable reputation of this firm for church and memorial windows.

The beautiful harmony of color tones, the glasses introduced (many of which are exclusive), together with the general refined features, is noted in these windows. There are six windows on the sides of the auditorium, and the pulpit window, and these have for their motif a splendid effect in architectural treatment, vigorous in line as well as rich in color tones. An outer border is of soft Nile green opalescent, and within this a bordering of deep blending tones of olive, amber and Indian brown, this border being carried around the top of the window to form an arch. In the spandrels, or corner sections forming the field, is a subdued Mars orange and evening red, cut by richly executed leaf scrolls in delicate primrose and chrome green glasses. Within the arched top is a wide border of repeating cusp effects in beautiful emerald green, the accents above be-

ing in imperial brown with field of amber. The enclosing borders are Nile green and Mars orange opal. The keystone effect, which intersects the wide border, is of Vandyke red opal and narrow borders of soft olive. The central space below has an artistic scroll movement springing to the right and left, the glasses in this being Nile, olive and leaf greens, beautifully shaded, against a ground tone of warm amber and Tyrian red. At the spring of the arch crossing the window and resting upon the columns, is a slab of Carrara brown opal. The columns on either side have rich carvings of malachite green, Etruscan brown, and Roman green opalescent, the main shafts being of beautifully marbled Siena granite brown opal. The base pilings are of rich amber and green, the columns supported by blocks of veined ivory opal, these resting upon pilings of golden amber and brown. The centre or field of window is richly paneled, the glass introduced being a subdued amber opalescent, rich in tone. Effective geometrical accents intersect the field cutting, these portions being executed in a splendid rose opal. At the top, set in the field, is a beautiful emblem, above which is rich vine ornament in appropriate tones of green. The panel in the base is bordered by the rich Prussian green opal, the inscription plate of rich design being a beautiful amber and Nile green

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opal glass against a field of deep golden brown opal.

The pulpit window has for an emblem the Holy Bible, and is inscribed as follows:

A tribute to  
RUFUS HOLT  
and  
LAURA A. HOLT  
By their grandchildren  
Blessed are the pure in heart; for they shall  
see God.

The other six windows are memorials, and are inscribed as follows:

In memory of  
1820 I. A. MORSE 1891  
1837 HELEN S. MORSE 1892  
By their children

1878 GRACE I. ELLIS 1891

To the memory of  
SARAH F. EMERSON  
By her son  
Charles Wesley Emerson  
1793 EZRA WARREN 1896  
1791 JEMIMA T. WARREN 1884  
By Levena Warren

In memory of  
FATHER and MOTHER  
By Charles A. Avery

In memoriam  
LUCY J. RANNEY  
and  
PARTHENIA H. GIBBS  
By their grandchildren

The emblems in these six windows are, the crown, the dove, cup and grapes, open Bible, cross and crown, and sheaf of wheat.

In the annex are two windows, the emblem in No. 1 being the Epworth League, with the inscription, "Ladies' Aid Society and Epworth League." Window No. 2 has for an emblem the lamp of knowledge, and the inscription is the autograph of Rev. Wm. N. Roberts, Pastor, 1903.

On the front of the church is placed the splendid "Thomas Memorial," which is erected by Dr. J. M. Segur, of Detroit. The scheme utilized to produce this effective window is most meritorious where outside effect is to be considered, and the results show a window of surpassing beauty. The arched top effect common to the other windows of the edifice is preserved here, thus ensuring uniformity throughout. The outer border is a deep red-brown opal, arching at the top, and forming spandrels of rich amber, olive and brown opal, with enclosing bands of gold. A wide bordering of repeating interlacing bands about spherical forms makes an effective feature, the glasses used here being a soft neutral yellow, amber, Nile and Roman green opal. Two narrow fillets of soft azure blue and deep Etruscan brown complete the border effect. The centre of this window shows a rich paneling of the soft amber opal filled glass with geometrical accenting, cutting in delicate Crennitz green and soft red opal. At the top, within the arch, is set a beautiful cross of ivory opal in a field of ethereal blue with surrounding bands of Indian red, olive and golden amber, in opalescent glasses. Framing the whole is a splendid wreath, the leaves executed in beautifully shaded tints of Nile, olive and leaf greens, while at each of the four quarter sections is richly executed Greek honeysuckle ornament in deep Nile red glass, supporting ribbon streamers of soft blue. Suspended beneath the wreath, from jeweled accents, is a festoon of floriated form in Veronese green opal, with ribbons in delicate Antwerp blue. At the base, the beautiful wreath encloses an inscription plate of soft amber opalescent glass, the words inscribed being, "Thomas Memorial," in gold. On either side of the wreath, caught by ribbon streamers, are two torches, the one on the left upright, with flames of gold and red, symbolizing Life, while that on the right is inverted with flames extinguished, symbolizing Death.

Every care and facility at the hands of the executors of the entire series of beautiful memorials which are to be placed in this church has been used to create windows of superior excellence, and exclusive features have been introduced, notably the treatment of the lettering of inscriptions by a special process of gold ing, thus enabling the reading by day or night. By the careful varying of color in the ornamental features, beautiful results are shown, restful and pleasing to the eye, in marked contrast to the harsh effects too often seen in church windows of the country. Redding, Baird & Co., with an experience of sixty-one

years in their line of business, the exclusive control of the beautiful glasses produced by many foreign factories, the skill and talent the best that can be secured in every department, are able to execute stained-glass windows of every possible description that have an individuality and excellence peculiar to this firm alone, and this fact has placed this well known house in the front rank of the glass-workers of the country.

## THE CONFERENCES

### EAST MAINE CONFERENCE

#### Rockland District

Left Thomaston at 5.45 on electric for Rockland, to take steamer "Monhegan" for Boothbay Harbor. The morning is gusty and showery and stormy. A gale from the south has been beating the coast all night. At 8.30 we leave Rockland. The harbor is quiet, but has an ominous look. White-caps bob into view all over the water close by. Before we get to Owl's Head there are premonitions of an outside swell. The "City of Bangor" has refused to go to Boston, and is anchored "safe within the bay." We are passing between Crescent Beach and Monroe Island. All is quiet aboard, so we will report:

*Dixmont.* — Back in the country, among the hills where there is no sea to disturb — not even a "sea of troubles." We found Rev. Llewellyn Crawford comfortably established with a new wife in the home of Mr. A. M. Pailbrick, who is the bride's father. Mr. Crawford finds work enough to do. Dixmont is not a territory to yield fruitage without labor, but it is susceptible to cultivation. Its potatoes will equal Aroostook. We know, for we have put in our winter supply therefrom. But saved sinners are garnered only by hard work in the seed-sowing of truth and the seed-living of righteousness and the seed-watering of humble, persistent pastoral activity. Mr. Crawford has many indications to encourage. There is room for a larger number. Let us all remember that we are the workmen. The results are with Him.

But we are off White Head, and our commodious new steamer is going through a gigantic corkscrew motion. The ladies have left the cabin for exercises on their own account. A genial old gentleman with snow-white hair has given over his pleasant conversation to giving up his breakfast. The baggage in the cabin seems alive, and we are waiting for — developments.

Clinton and Benton continue happy under the labors of Rev. A. E. Luce. Prosperity is the outlook. Three Sunday-schools are cared for. The pastor has gathered and organized a new and interesting Sunday-school class at Clinton. Two cottage-meetings are held with pleasure and profit to all concerned. The class-meetings are improving. The parsonage — one of the best on the district — needs painting, and doubtless will receive attention in the near future.

All quiet on the "Monhegan." We are at Tenant's Harbor, a busy little village down by the shore, with summer-resort possibilities and actualities, and a snug, well protected harbor shut in from the ever-beating sea by a circle of protecting islands. The ladies have appeared in the cabin once more. Our white-haired friend has gone ashore, for this was his port.

Pittsfield suffers embarrassment because of no parsonage. So does the pastor and his family. This is a growing community which for life and self-respect and a clean, up-to-date appearance is unsurpassed in the Conference. And our church feels its need and pangs of the thrifty spirit that pervades the town. Steps are being taken to build a house for the pastor — a house comparable with the best — and to have it complete and ready for occupancy before the Annual Conference meets in Pittsfield in the spring. Rev. A. E. Morris is highly esteemed. A "pound party" met at his house recently, when a great supply of groceries, from "honey to coal," in quantities of one to one thousand pounds, and good feeling and kind wishes without measure, were carried to himself and family. On Harvest Sunday the large and varied decorations in the shape of farm produce — the best of the field — were "left for the minister to take care of." A heavy

horse-load would scarcely take all the golden donation. It is not so bad to dwell in the midst of some rural districts. The elder assisted in four days of special meetings together with Rev. C. H. Johonnott, of Hartland, and Rev. A. E. Luce, of Clinton. All services are well attended and increasing in interest. The pastor was expecting to secure Miss Colcord, the singing evangelist, to aid in further revival efforts.

We have left Tenant's Harbor and are en route to Port Clyde. The open sea is upon us again. The "Monhegan" is bowing her best acknowledgments. The ladies have disappeared again. Two only remain in the cabin, and one of them has just been thrown across the floor. We are the only "gent" here, and the cabin is getting dizzy — Good-by. — Half-hour later. From Port Clyde to Friendship is mostly inside sailing. As we pass a low island a young man who boarded us at the last landing cries out: "There is the last of my home," and looking from the cabin window we see the wreck of a fine three-master. "We went on there at 2 o'clock last Sunday morning in an awful sea," was the sad explanation; but we learned that through mistaking the light of a party of life-savers, who were "wrecking" another schooner which an hour before had gone on the rocks of a neighboring island less than a mile away, his vessel had been lured to her de-

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HENRY P. MAGILL, Sec. and Mgr.

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struction. How helpless she looked as the great seas were beating her and tearing her limb from limb! A few days more, and no vestige of her will be left. What a life is that of the men that go down to the sea in ships!

**North and East Vassalboro.**—Rev. B. G. Seaboyer continues in the high esteem of his people. The work of the church prospers in almost every direction. Recently the remainder of debt that pertained to the church was raised almost without effort. Six minutes by the watch saw the burden lifted. A good will makes a good way generally, and laughs at impossibilities. The Sunday-schools are alive. "The East," which a year or so ago discontinued the Sunday offering system of finance, has unanimously voted to re-adopt it. This is one of our best charges. The possibilities of a growing Methodism are nowhere better in a community of equal size. Loyal-hearted people who are not members of the church are a tower of strength as well as those who are enrolled. May the time come without delay when these shall see their privilege of blessing and greater usefulness by entering within the gates!

But we are approaching Pemaquid, the roughest point of our coast. Our boat is beginning her tantrums again. We will wait!

Since writing the above we have received shocks. We are now safely and quietly harbored with Rev. W. A. Hanscom in his island home—Southport. That sea around Pemaquid was something tremendous. The surf on the cliffs near by was glorious—to look at. But a few weeks ago two schooners were dashed ashore right there near the lighthouse in the black of an awful night of storm. Fifteen lives were lost, and in forty-eight hours no semblance of the vessels remained to tell the story of the wrecks. Our steamer behaved splendidly—considering the circumstances; but the rolling and pitching and tumbling amidst the billows at times commingled passengers and baggage in a general mix-up on the cabin floor. The seasick ones had "retired in good order"—as military men sometimes say. But as all things earthly have an end, so did our water trip, and though we feared personal "demoralization,"

We weathered the gale  
And took in our sail  
In the shelter of Boothbay H.

Here we were greeted with: "That was a hard one on the church at Southport, wasn't it?" "Why! what do you mean?" "Why, didn't you know? The church was burned flat to the ground yesterday morning." And we at that moment were on our way to Southport to hold quarterly meeting! We found the fact as stated, when half an hour later we took the steamer to the island.

**Southport.**—The cause of the fire is unknown. It took place at 4 o'clock in the morning. Mr. Hanscom was holding special services the night before. We found our people feeling their loss keenly, but with a strong courage to begin a new church as soon as possible. The pastor, with most commendable spirit, says: "We must have a new church right off! And we'll have it." For the present all services will be held in the town hall. A good religious interest prevails over the charge. Mr. Hanscom is doing fine work, is inspiring his people with a new courage and life, and is deeply respected and much beloved by all.

**Benevolences.**—Brethren, suffer another word on this subject. Why not look after them immediately? You can get your full apportionment if you will attack the matter early. Rockland District has done well for three years past, but we can do better. Let us put the district into the first class. But for that, every man must place his charge into the first class. Won't you try it? And do not forget the Cleveland Convention debt. That card was for business, not literature. Won't you look it up, and act now? Do not forget the superannuates' claim! Get it in full— $\frac{3}{4}$  per cent. of your claim. Then we must get 2 per cent. of pastor's claim for General Conference expenses this year. Do not let it go by. Do not be satisfied with less than the full amount. All these things are for the honor of your district and for God's glory.

**Zion's Herald.**—Have you told your people of the fall offer of the HERALD? Have you enlarged the list of subscribers? Do your people know that ZION'S HERALD is the best religious and general newspaper in New England? Have

they been impressed with the truth, that they can get from its pages more of substantial reading and intelligent discussion of live topics, religious and secular, than in a half dozen of the papers for which they pay \$1 and \$1.50 per year? Would you not be doing them and the church a service by telling them these things, and a multitude of other facts relative to our HERALD? Suppose you take any last number of the HERALD and read excerpts from it to your intelligent people. It will persuade them of its value. Suppose you speak to them of Dr. Bowne's valuable discussions, that from time to time are given in its columns, and tell them of the letters from Europe and other parts of our Methodist world and all the world by leading educators, and thinkers, and preachers, of all denominations, that continually appear? Do we as individuals adequately appreciate our own religious press? Let us make a new endeavor to get ZION'S HERALD into the homes of our people for their own sake and for the sake of the boys and girls.

**Ministerial Association.**—The fall session will be held with Rev. A. L. Nutter in the new church at Union, Nov. 17-18. Shall we not all plan to make a rally there?—a rally for a social, intellectual, and religious revival. T. F. J.

#### Bucksport District

**Oldtown, Brewer, Eddington.**—As we are not holding any quarterly conferences this trip, we put Rev. N. B. Cook at Brewer and Eddington for Sunday, Oct. 4, while we presumed upon his people (once ours) at Old Town. We had a delightful day, meeting old friends and greeting our brother's family, who have moved there lately. We were entertained at the delightful home of M. L. Jordan, of the Jordan Lumber Co. Mr. Jordan was a good friend when we were pastor at Old Town, and showed a generous hand in improvements on parsonage and all church enterprises. We were sorry to hear him read a telegram, during our late visit, announcing the entire loss (except horses) of a whole set of camps, together with grain, hay, provisions, and other camp equipage. Five persons requested the prayers of the church at the close of our evening service. We heard only good things of Rev. N. B. Cook and wife. Mr. Cook reported a good time at Brewer and Eddington and brought along the elder's claim from the latter place, showing that they are keeping up their gait on finance. Brewer, also, had our quarterage ready. Mr. Boynton is a prince of financiers. The new stone church is looming up splendidly. It will be the finest Methodist church in Eastern Maine, probably.

**East Machias, etc.**—We found Rev. M. S. Bowles and his people very happy and the work going on well. A chopping-bee was being arranged to prepare the year's wood for the pastor. Work was about to begin in the line of repairs and renovation inside the church at Jacksonville. Mr. Bowles took us to Whiting village for the second night. During the day we borrowed hunting equipage and made for the woods. We sort of promised not to tell about Bowles getting lost; so we will just mention the fact that we got more of a hunt (for Bowles) than we bargained for. Our third night was put in at Connecticut Mills. As Mr. Bowles had to go home to superintend his chopping-bee, we hunted that day with Emery Hall, and that evening our partner boarded the train for Boston with a fine fat buck of over 200 pounds. We had a good meeting in the evening. If any one desires real sensible, whole-hearted hospitality, let him go visit the Halls at Connecticut Mills. Emery Hall took us to West Lubec Sunday morning in the rain, but we could not have any service, and the rain continuing, we were not able to get to Cutler as we had intended. Monday morning we started early, behind Benj. Wells' gray nag, for Lubec, in a pouring rain. We always prefer the first train and the first boat. That morning we didn't get it. We reached the wharf in time to see the boat only about 300 feet away. We drove fast enough, but we started just one-half minute too late. We didn't complain. We have always been in sympathy with Horace when he wrote: "Devil take the hindmost." Missing the boat meant missing the train, and so we got a visit at Rev. F. D. Handy's at Eastport. Mr. Handy has been after the rum-sellers, and will soon attend court. We hope the sellers will go to jail. Washington County—like the "Bangor Plan"—is beginning to feel the pressure of public sentiment just a little.

**Machias.**—Oct. 25 was a very encouraging day for us at Machias—the first pleasant Sunday during the month of October, and the best congregations we have found in Machias. Rev. E. V. Allen and wife are winning a warm place for themselves on this charge. The people say: "Our pastor has religion, and practices what he preaches every day." "The other church people and outsiders like him." "He is such a worker" and "a faithful pastor." The treasurer, E. H. Bryant, took us home with him this time, and we enjoyed the delightful family circle—four boys and one daughter. Mrs. Bryant sings in the choir, the daughter plays the organ, and one son works the bellows.

**Odds and Ends.**—Rev. W. H. Powlesland reports serious sickness of both wife and baby, though hopeful of recovery. He says: "Our people have been exceedingly kind in our trouble." He also reports repairs going on in the church at Orrington, and also in the chapel at North Orrington, and best of all one young man taking a manly stand for Christ at the regular Thursday evening meeting.

Rev. W. A. Luce, pastor at Calais First Church, has a rapidly growing industrial work opened in his church. Mrs. Luce is especially efficient in that line.

C. F. Ginn, a long-time prominent official in our church at Belfast, is critically ill. Rev. G. E. Edgett of this church is in great demand for a special address to Epworth Leagues.

Rev. Norman La Marsh, of Calais, reports fine progress on the church improvements and hopes to reopen the last of December. Mr. La Marsh was called, Oct. 4, to preach the 112th anniversary sermon at the Queen's Square Church in St. John's, N. B. This is the mother church of St. John Methodist.

Rev. C. E. Petersen, of Franklin, gave an address on education and church literature before his people recently and secured 7 new subscribers for ZION'S HERALD; also several new names for the Epworth Herald. We wish every pastor would "go and do likewise."

**Exhortation.**—Brothers, if you have not had your election of lay delegate, please hold it at once and kindly report results to me. Don't fail to secure the claim for General Conference expenses this year. The days of grace are passing.

Push the revival work now, before the winter storms and busy days of closing up the Conference year are upon us, and let me

#### LIKED HIS "NIP"

##### Not a Whiskey but a Coffee Toper

Give coffee half a chance, and with some people it sets its grip hard and fast. "Up to a couple of years ago," says a business man of Brooklyn, N. Y., "I was as constant a coffee drinker as it was possible to be; indeed, my craving for coffee was equal to that of a drunkard for his regular 'nip,' and the effect of the coffee drug upon my system was indeed deplorable. My skin lacked its natural color, my features were pinched, and my nerves were shattered to such an extent as to render me very irritable. I also suffered from palpitation of the heart."

"It was while in this condition I read an article about Postum Food Coffee, and concluded to try it. It was not long before Postum had entirely destroyed my raging passion for coffee, and in a short time I had entirely given up coffee for delicious Postum. The change that followed was so extraordinary I am unable to describe it. Suffice it to say, however, that all my troubles have disappeared. I am my original happy self again, and on the whole the soothing and pleasant effects produced by my cup of Postum make me feel as though I have been 'landed at another station.'"

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all through the winter in great peace and with  
signal victories for the kingdom of our Christ.

FRANK LESLIE.

## MAINE CONFERENCE

W. H. M. S. — The annual meeting of the W. H. M. S. of Maine Conference was held with Park St. Church, Lewiston, Oct. 20 and 21. Mrs. I. Luce, president of the Society, presided at all the sessions. Tuesday evening the opening service was held in the attractive vestry of the church, which was well filled with delegates and friends. Mrs. S. D. Thomas, of Lewiston, conducted the devotional exercises. Mrs. Luce made a few remarks and introduced as the speaker of the evening Rev. Daniel Onstott, of Skowhegan, who gave an able address upon, "Why Christianize America?"

Wednesday morning devotional exercises were conducted by Mrs. G. D. Holmes, of Lewiston. The report of the corresponding secretary, Mrs. D. Onstott, was most encouraging. There has been a gain of 211 members the past year, and also a large increase of subscribers to *Home Missions*. A number of auxiliaries have been organized, as well as Junior Societies and Mothers' Jewels Bands. The very latest addition is a society of thirty members among the children at Park St. Church, and to them will be given the silk banner. Interesting reports from the different districts were given, and also reports from delegates present. At noon the ladies of Park St. Church served a tempting dinner to delegates and friends.

The afternoon session opened with a missionary love-feast, conducted by Miss Santee, deaconess for the Conference. Many interesting remarks were made in answer to the suggestion of Miss Santee that each would tell how they first became interested in home missions. Many said that they were first interested through the zeal of Mrs. C. F. Allen, who is called the "Mother of Home Missions in the Maine Conference." Mrs. F. L. Quimby, of Lewiston, gracefully gave greetings to the convention, and Rev. A. A. Lewis followed with warm words of welcome. Mrs. S. M. Kimball, of Woodfords, responded. Mrs. Luce gave, in connection with her annual address, an unusually interesting paper on Alaska. Miss Emma G. Randall, of Portland, followed with a paper on Porto Rico, and Mrs. Carr, of Portland, spoke of immigrant work. The exercises of the afternoon closed with a children's rally, conducted by Mrs. Onstott, at which Mrs. D. B. Holt read a valuable paper on "Our Orphanages and Work among Children."

On Wednesday evening occurred the deaconess anniversary, when Rev. D. B. Holt set forth the need of deaconesses in the Maine Conference, and Miss Totten and Miss Santee, the two deaconesses employed by the Conference, spoke of their work. Rev. A. A. Lewis and Miss Santee added much to the program by their singing. The convention proved a great success.

EMMA G. RANDALL, Sec. pro tem.

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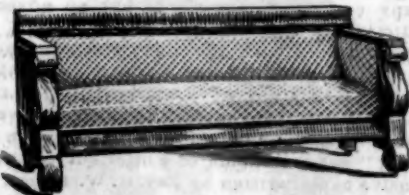
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## Portland District

*Newfield Circuit.* — The pastor, Rev. A. E. Roberts, has a large field with a scattered population, and holds a service of some sort almost every night in the week. At the second quarterly conference he reported 200 calls. He has reorganized the Epworth League, taken 3 on probation, and 1 into the church by certificate. Rev. Hezekiah Chase, of Old Orchard, has assisted him in a two weeks' meeting at Newfield. As a result, the church has been much quickened and several unconverted people have requested prayers.

*Gorham.* — Rev. D. E. Miller is getting a strong hold on the people in this place. He looks out for every department of the church, giving special attention to the class-meeting, which has become a centre of interest. The pastor plans for a variety in these services. We heard him recently announce that the life of Carvoso would be discussed in the next meeting. The week before, the singing of the old hymns of the fathers was the essential feature of the service. Rev. Gershom B. Cobb, a superannuated member of the Conference, who lives here, and has been quite a noted singer in his day, gave the younger members of the class a rare treat as he sang, with the spirit and understanding also, the old church melodies which by them were unheard of up to that hour.

*Personal.* — A great surprise awaited us on Oct. 13, which was our 34th marriage anniversary. Without a hint, our home was invaded by a company of Methodist preachers and their wives, intent on celebrating the event, very much to our delight, of course. But no sooner had the people assembled, and even while some were coming, Rev. F. A. Leitch, pastor at Old Orchard, called the company to order, and in behalf of the preachers and their wives and other friends on Portland District, in a unique little speech, extended congratulations and kind wishes, and in closing presented to us a roll of bills with the injunction to proceed at once to the great Missionary Convention at Philadelphia, which mandate we most gladly obeyed, considering it one of the greatest privileges of a life-time. We here wish to express our appreciation of the thoughtful kindness of our friends, which made it possible for us to enjoy this great occasion.

B. C. W.

*Chestnut St., Portland.* — Rev. Dr. J. W. Magruder, the pastor, writes under date of Oct. 29: "I regret to note that, by somebody's inadvertence, the name of Mr. Fred E. Eastman does not appear among the committee on improvements of Chestnut St. Church, as published in *Zion's Herald* of Oct. 28. He has been such an invaluable worker in the manifold labors connected with the extensive improvements, that no member of the committee would be willing to have his name omitted. He himself, however, would object if he knew I were writing this correction. None of his works are done to be seen of men."

## Augusta District

*Winthrop and East Readfield.* — Rev. T. N. Kewley, the pastor, and his wife are growing steadily in favor with this people. It was recently our privilege to spend a Sabbath on this charge, and we found good congregations on both parts, day and evening, and a comfortable religious interest; but no one seemed over-anxious or enthusiastic for a great awakening on salvation lines. Winthrop is rather conservative, especially in religious matters, and what would stir many another place has but little effect on this church and people. However, we can say that our church is on the upgrade religiously.

*Monmouth.* — This church, with Rev. H. A. Sherman as pastor, is going on — whether to perfection or not remains to be seen. He and his family, during the few months they have been here, have greatly endeared themselves to the people. They visit in real Methodist fashion, and the people enjoy it very much. Mr. Sherman believes in the church and its benevolent causes, so that all but two have been presented and full apportionments met. At the present writing (Oct. 6) the parsonage is undergoing renovation. When finished it will be one of the most attractive preachers' homes on the district. It looks to an outsider as if \$1,000 will be needed to complete what has been begun on parsonage and stable, for the latter has been enlarged, raised, and put in good condition. The pastor and his family are staying at a farm-house about one and a half miles away, with a good brother and wife of the church, while the repairs are being made. Mr. Sherman faithfully attends to every duty devolving upon him as pastor and preacher.

*Leeds and Greene.* — Rev. A. C. Cook, the pastor, is doing well for this people, and would do more if they would let him. An explanation is called for: This is an old, worn-out charge, and the few church members have ways of their own in doing church business, and it is hard for them to get out of old ruts. Mr. Cook believes in a weekly prayer-meeting, but some of the older members say it cannot be sustained, so it is not sustained. And yet there are a large number of young people in the vicinity of the church who would be there if the church were opened and made ready for them. The people like the pastor and his family, are giving them a comfortable support as far as bread and meat are concerned, and good congregations assemble at each service; but it is hard for them to step aside from their usual religious routine, and the interest, therefore, does not grow as it would if all the members could be dynamited with the Holy Ghost. We pray that here, and all over the district, there may be a "coming up to the help of the Lord."

*Mt. Vernon and Vienna.* — There is some prosperity here along the line of gospel work. Rev. C. Purinton is having encouragement. At Mt. Vernon the report is that one has been converted, 5 baptized, and 6 received in full connection. At Vienna the church has been beautified inside with paint and a new carpet, which has made it look very pretty and attractive. Harmony pre



valis all over the charge, and the pastor is a hearty touch with his people. A good degree of religious interest prevails. The Sunday-schools are prospering. Mr. Purinton is serving his fifth year.

**Wayne and North Leeds.**—Rev. F. H. Billington is making his presence felt in the homes on this charge as well as in the pulpit. All things are in good shape for a revival of religion, which is needed here, as it is on many another charge. Miss Santee, of Portland, a deaconess, is to begin work here with the pastor in the near future.

**East Livermore and Fayette.**—The pastor, Rev. C. O. Perry, is truly in labors abundant. He is attending school at Kent's Hill five miles away, going on Monday morning and returning on Friday evening. He visits Saturdays and does whatever other work comes to him. The class meets with him at the parsonage, and he preaches twice or thrice on Sunday, riding ten miles each Sabbath. The Ladies' Union has expended \$120 on the parsonage and stable, putting a pump into the kitchen, greatly to the comfort of the pastor's wife. The bills are all paid.

**Livermore and Hartford.**—Rev. M. K. Mabry, the pastor of this large charge, was 79 years old on Oct. 17, and on that day he went to Hartford, five miles away, and held a religious meeting. That was a commendable way in which to celebrate his birthday. He is hale, hearty, and very helpful to the people. About the time of his last birthday he went to the home of a lady (Mrs. Klibreth) 95 years of age and baptized her. This makes 7 baptisms since last quarter. He has also received 8 in full and 2 by letter, and taken 2 on probation. Mr. Mabry and his wife are held in high esteem on this charge, and the people welcome them in their homes. He is doing more work than some ministers who are many years younger.

**Oakland and Sidney.**—It gives us great pleasure to say that Rev. J. B. Lapham is still holding the fort. Here is another young man, in the sense of a warm heart, vigorous body, and constant faith in the result of effort for Christ and His cause. No man is more in the heart of the people than Mr. Lapham. He is well and strong at 71, doing grand work on a large charge. He is greatly loved, and the people are saying: "We do not know how we will get along without him." May God bless the old men of our Conference, and spare them to us much longer! We love them, and are always sad when we see one lay aside the work because of age or bodily infirmities.

**Special.**—Dear brethren, will you not make a special effort for ZION'S HERALD? Tell your people the use made of the income of our church paper. Present, as a mighty argument, the cause which must be on your hearts—that of the Conference claimants. The check which the editor brings to Conference every year will be greatly missed when it ceases to come, and the chances are we shall have to miss it unless our people take our paper. Many are taking other papers to the neglect of their own, which, in our estimation, is not right, just, honest, or best. Will not the preachers on Augusta District raise the number of their subscriptions this year, and help to keep up the record of the past, and more? We shall make special inquiry at the fourth quarterly conferences concerning ZION'S HERALD, and report through the columns of this paper the number taken on each charge. Dear brother pastor, we are greatly interested for our own church paper, and prefer it to any other religious organ published; and if we cannot afford to take but one, this will be our choice, first, last, and all the time—first, for what it is worth weekly to us, and secondly for what it is worth to our Conference claimants. C. A. S.

## N. E. SOUTHERN CONFERENCE

### Norwich District

**District Preachers' Meeting.**—For the first time in its history the Norwich Town Church, Rev. W. D. Woodward, pastor, has entertained, as its guests, the Norwich District Ministerial Association; and both host and guests have been mutually blessed and profited. Propitious weather, inspiring congregations, carefully-prepared papers and addresses, and strong, spiritual sermons, are among the things that, with the added blessing of the Head of the

Church, helped to make this one of the most delightful and profitable meetings of the Association. Rev. W. E. Kugler, of Danielson, read a very thoughtful, chaste, and scholarly review of Brooks' "Social Unrest," which elicited many complimentary words, but no adverse criticism, as most of the brethren were in hearty accord with the views of the author. Rev. W. F. Davis, of South Manchester, pointed out the "Relation of Immigration to the Church," and the subject awakened a lively discussion. The "Relation of Immigration to Labor" was the theme of a brief but comprehensive paper written by Rev. G. W. Elmer, of Wapping, and read by Rev. C. T. Hatch. Rev. W. S. McIntire was thoroughly at home on the topic, "Suggestions from our Conference Year Book." The way he made those cold figures speak out, and drew from the hard, dry rock of statistical tables streams of new, fresh suggestions as to pastoral responsibility and opportunity, made us feel like going forward for prayers. Verily, —

"'Tis not a cause of small import  
The pastor's care demands;  
But what might fill an angel's heart,  
It filled a Saviour's hands."

"Jewish and Christian Use of Pagan Rites and Symbols" was the subject of an able paper by Rev. J. H. Newland, of Willimantic, illustrated with a number of drawings. Rev. Jacob Betts, who, seven years ago, at the call of God as voiced through the authorities of the church, put his broad shoulders and untiring, persevering faith under an apparently forlorn hope at Putnam, and has lifted it out of the sand-bank, and set its feet upon a rock, and established its going, and put a new song in its mouth—even the song of praise and thanksgiving, of hopefulness and courage, of new possibilities and grander achievements—read a timely and suggestive paper on the vital question of "Better Adjustment of our Work in the Rural Districts." Presiding Elder Bartholomew gave a most interesting and inspiring report of the great Missionary Convention at Philadelphia, and created a healthful appetite for the fuller report as found in the columns of the HERALD. Rev. D. N. Griffin, field secretary of the State Prohibition committee, was present and gave us a reason for the hope that is in him concerning the destruction of the licensed liquor traffic. The preacher on Monday evening was Rev. C. T. Hatch, of Manchester, a clear, forceful and Scriptural unfolding of the parable of the rich man and Lazarus. On Tuesday evening Rev. W. H. Dunnack, of Warehouse Point, was listened to with interest and profit as he discoursed to us on, "Inspiring Personalities," from Isaiah 32:1, 2. Mr. Frank R. Rose sang several solos, the choir gave excellent music, the ladies fed us bountifully with the good things of the table, and, best of all,

"Heaven came down our souls to greet,  
While glory crowned the mercy-seat."

SCRIPTUM.

### New Bedford District

**New Bedford, Portuguese Mission.**—Oct. 25, 3 men were received in full and 1 on probation. There are 12 on probation at the present time. Rev. E. J. Sampson is pastor.

**Edgartown.**—On Oct. 15 and 16 the 60th anniversary of the dedication of the church was celebrated by special services. The auditorium of the building was very tastefully decorated with flags, bunting, potted plants and flowers, while the large vestry was transformed into a

spacious and handsome drawing-room. The Epworth League had charge of the Thursday evening service. An instructive and inspiring address was delivered by Rev. M. S. Kaufman, Ph. D., whose subject was, "Signet People." Violin solos and singing by a large chorus added much in making this a delightful service. The anniversary sermon was given on Friday afternoon by Presiding Elder W. I. Ward, whose text was, "What mean ye by this service?" He ably discussed the theme, and the people spoke of it in high terms. In connection with this service, Mrs. Fannie A. Dean, a daughter of the late Rev. Hebron Vincent, read an interesting historical account of the Methodist society in Edgartown, which was formed in 1800. At 7.30 a symposium was presented on "The Church of God," with Revs. B. F. Raynor, Arthur Wadsworth, R. S. Moore, John Pearce, Presiding Elder Ward, and B. T. Hillman, Esq., as speakers, and the large audience was greatly edified by their addresses. The pastor, Rev. W. H. Allen, was chairman of the committee of arrangements, and is much gratified with the fine success of the anniversary exercises.

**District Ministerial Association.**—The fall meeting met, Oct. 26 and 27, with the Fairhaven church. The church edifice, having recently been remodeled at an expense of over \$8,000, is now very attractive and convenient in all its appointments. The Association was cordially welcomed both by the pastor, Rev. M. B. Wilson, and his people. The entertainment provided was bounteous and finely served, and the stay of the brethren, numbering nearly forty, with a goodly number of ministers' wives, was made exceedingly delightful. The town of Fairhaven has many attractions, made possible by the princely giving of Mr. H. H. Rogers. One of the costliest churches in America is now being erected, and the parish house and parsonage connected therewith are built to correspond with the church edifice. The courtesy of visiting these buildings was extended to the Association, and a pleasant half-hour was spent in examining the same.

The program of the meeting was as follows: Essays were presented by C. L. Griswold on "The Flood as Recorded in Genesis;" R. S. Moore, "Robert Browning;" J. A. L. Rich, "Is the Study of Literature Helpful to the Preacher?" and discussions were led by E. F. Studley on "Present Agitation on Sunday-school Lesson Course," and the "Need of the Hour," by Eben Tirrell. A report of the Philadelphia Missionary Convention was presented by C. Harley Smith. The sermons were preached by R. S. Cushman and M. S. Kaufman. Every part assigned was taken by the appointees. The papers were thoroughly prepared and the discussions spirited and helpful. A deep religious spirit pervaded the last session. After the report of the Missionary Convention had been given, Presiding Elder Ward followed in an impressive address upon the same subject, which proved a fine introduction to the forcible address by E. Tirrell on the "Need of the Hour," urging all to do definite evangelistic work. The presiding elder strengthened the appeal by an earnest address on personal work. Prayer followed, and the brethren were loth to close the session. Resolutions appreciative of the kindness received from the church were adopted. Thus closed one of the most spiritual sessions of the Association of late years.

Speaking of the Missionary Convention, it was announced that, in reference to number of delegates, New Bedford was the banner district in New England. MELIOR.

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## NEW HAMPSHIRE CONFERENCE

## Concord District

**West Milan.**—The Holy Spirit is moving among the people, and an old-time revival is in progress. Rev. George Hudson, the pastor, writes that special services were commenced on Sept. 28 and have been continued every evening since. He has been assisted in preaching by Rev. Messrs. Holmes, Buck, White and Draper. Reconciliations are taking place, heads of families are being converted, purse-strings are loosed so that there is good prospect that the church debt will be paid, and the pastor is happy.

**Moultonboro.**—The Ladies' Aid Society held a fair and entertainment recently, the summer guests of Ossipee Park kindly furnishing the program, and the net financial proceeds were \$100. Visiting clergymen supplied the pulpit during a part of August, thus giving the pastor, Rev. D. E. Burns, a much-appreciated vacation. The finances are well looked after, and all bills, including the pastor's salary, are paid to date.

**Bow.**—Rev. E. N. Larmour is pastor of this flock and is pushing his work. A Ladies' Aid Society has been formed at the "Bags" church, and the money raised for much-needed repairs on the church building. Rev. A. H. Reed, of West Thornton, N. H., assisted in raising the money for this purpose, and his efforts were much appreciated. Matters are going well, also, at the Bow Mills church.

**Bethlehem.**—The summer has passed, special trains are taken off, and the guests are gone. The season began late, but beautiful weather made September an ideal month among the mountains, so the summer people stayed later than usual. The pastor, Rev. William Ramsden, writes that the church greatly misses Mr. White, so suddenly translated. They miss his kindly face, his helpful testimony, his wise counsel, and his financial aid. Surely here was a lay nobleman. This church has had a goodly measure of success during the past season so far as large congregations and generous giving are concerned. Even the Sunday night services, which have been hitherto rather the despair of the church because of the parlor concerts, etc., at the hotels, have been well attended. These evening services averaged for five consecutive Sundays more than 200 in attendance. The church furnished a good male quartet and made much of the music, while several preachers summering here assisted the pastor in keeping a high standard of preaching. Among these clergymen we notice Rev. H. H. French, D. D., of Malden, and Rev. L. H. Dorchester, of St. Louis. Their services greatly delighted the congregations. Several missionary meetings have been held under the auspices of the W. F. M. S., five of these on week-nights, which proved very helpful to the work. COOKE.

## VERMONT CONFERENCE

## St. Albans District

**Bakersfield.**—The second Preachers' Meeting for this year opened at this place, Oct. 19, with a strong sermon by Rev. G. W. Hunt. The session continued through the 20th, closing with an inspiring address by Rev. John L. Sewell, pastor of the Congregational Church of St. Albans, on the subject, "The Relation of the Minister to Social Questions." During the day papers were presented by Principal W. S. Spencer, on "The Best Modern Books;" "The Minister as a Man," F. T. Clark; "Does the Documentary Hypothesis Destroy the Value of Inspiration?" O. B. Wells; "What should be the Attitude of Pastors toward Modern Biblical Questions?" prepared by A. C. Dennett, read by M. B. Paroungian; "Why does the Church Fail to hold the Men?" G. W. Burke; "Does a Change in Method Necessarily Mean a Change in Doctrines?" prepared by A. H. Baker, and read by G. W. Hunt. The afternoon was given to an interesting Bible lesson on Isaiah (chapters 1-6), led by Presiding Elder Nutter. Several other conventions coming the same week lessened the attendance somewhat. It was, how-

## DEAR MADAM: Please Read My Free Offer



## Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

## You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

**MRS. M. SUMMERS, BOX 193, NOTRE DAME, IND., U. S. A.**

ever, a very helpful meeting, while the pastor, Rev. Jacob Finger, and his hospitable people made it a most enjoyable occasion. A pleasing feature of the evening service was the singing of a chorus choir of young misses, led by Mrs. Spencer.

**Enosburg Falls.**—Rev. G. W. Hunt has sent out a circular letter to all his people, announcing Sunday, Nov. 8, as Decision Day. In the past he has succeeded in making this a most helpful day, and a time when many have decided to enter upon the Christian life. This is the program: 9 A. M., prayer service led by the pastor; 10:30 A. M., sermon; 12 M., the Sunday-school in study and prayer; 2 P. M., prayer service led by A. A. Aseltine; 3 P. M., Junior League in study and prayer; 4 P. M., woman's prayer service, led by Mrs. M. P. Perley; 5 P. M., men's prayer-meeting, led by C. H. Abell; 6 P. M., Epworth League service, led by V. A. Irish; 7 P. M., sermon by the pastor, followed by a love-feast. Oct. 28, a men's banquet was held in the church parlors—introductory to Decision Day.

**Georgia.**—Mrs. F. B. Clark, national organizer for the W. H. M. S., visited this charge, Sunday, Sept. 27, speaking in the morning on the Mormon question, and in the afternoon on immigration and city work. An auxiliary was organized at North Fairfax with seven members and two honorary members, and at Georgia another with twelve members and three honorary. The collections amounted to \$18. [On Oct. 11 a Mile-box Band was organized, with Miss Cora Webster as superintendent. Oct. 7, a harvest festival was held, with exhibits of fruits and vegetables. There was a reading of "The Witch's Daughter," illustrated by pantomime. Receipts, \$33.

**St. Albans Bay.**—Miss Millie Mae Martin, the deaconess, is assisting Rev. A. C. Dennett for one month.

**Swanton.**—Special meetings have been held for three weeks, the evangelist, Miss Florence Adams, assisting. A good interest has prevailed, and there have been several very hopeful conversions. Definite results can be reported later. The library of the late Rev. A. B. Truax has been placed in the care of Rev. F. T. Clark at the parsonage, and is for sale. There are many desirable books, and the prices are low.

**Waterbury.**—Oct. 4, the pastor, Rev. P. A. Smith, baptized 3, received 5 on probation, and 2 into full connection, while others are soon to follow. Mrs. P. A. Smith was sent as a delegate to the W. H. M. S. Convention, held at Malden, Oct. 1 and 2.

**Richford.**—On Sunday afternoon, Oct. 11, a

son, J. Linwood, was born to Rev. S. H. Smith and wife. We are glad to join with the many friends of the happy father and mother in congratulations. RUBLIW.

## NEW ENGLAND CONFERENCE

## Cambridge District

**Waltham, Emmanuel-EI.**—The pastor is planning a series of meetings in connection with the services to be held in all the Protestant churches of the city, Nov. 8 to Nov. 22. Among others Revs. Frederick Woods, George S. Butters, A. P. Sharp, C. W. Blackett, L. J. Birney, and John D. Pickles will preach and assist in the meetings. We are glad to announce that the pastor's wife, Mrs. J. W. Higgins, is slowly but surely improving after her long sickness. On a recent Sunday she was present in the Sunday-school.

**Townsend.**—The pastor, Rev. Wm. Ferguson, is improving in health. He has faithfully attended to his work, and reports 101 members of the Home Department of the Sunday-school. He is reaching families who are now coming to church. The class-meeting is well attended, and so are all the services.

**Woburn.**—The membership of this church is increasing rapidly. An encouraging feature of the recent numerous additions is that they have been composed largely of young men—a class generally the hardest to reach and impress with religious influences, but who, when brought within the fold in time, become the bone and sinew of the church organization. Rev. Norman E. Richardson, the pastor, is doing a grand and highly successful work, particularly among the young people, with whom he is a great favorite. Young, sturdy, genial, earnest, thoroughly imbued with a true Christian spirit, wholly and heartily devoted to the duties of the ministerial office, he is bringing converts to the church in larger numbers than ever before, except in seasons of great revivals, and filling it with warm, fresh, strenuous blood. The Sunday evening meetings are a marvel for attendance. Mr. Richardson employs modern methods for building up churches, in which he has the hearty sympathy, support and earnest co-operation of his people. Just now the erection of a gymnasium in the rear of the church is to be pushed to an early completion. It will cost about \$1,400—more than half of which has been secured with remarkable promptness. The trustees and members have entered heartily into the adoption of such "modern improvements."

**Maynard.**—This church, under the lead of the pastor, Rev. W. F. Lawford, celebrated the 36th anniversary of its organization in a week of services, Oct. 25-31. These services included an historical address by the pastor, a reception of members and friends of the church, a sermon by Rev. I. A. Mesler, who built the new church addresses by Rev. Wm. Wignall and Rev.

This is what Ayer's Hair Vigor does: Restores color to gray hair, makes the hair grow, stops falling.

J. C. Ayer Co., Lowell, Mass.



Thomas Harris, former pastors, and the anniversary banquet. This church is growing and doing an excellent work. The pastor and his people are interested in the great number of Finns working in the American Woolen Company's mills. Missionary money and a Finnish preacher are greatly needed to reach the Finnish population.

**Fitchburg, First Church.**—This church, under the pastorate of Rev. C. E. Spaulding, is prospering in every department. The finances are in good condition, with no deficiency at the end of the first half of the Conference year. The class-meetings are well attended. The pastor takes an interest in the German population, and a class for them has been formed in the Sunday-school. This church is one of the best on the district.

**Epworth Church, Cambridge.**—The pastor, Rev. W. N. Mason, and his people are doing good work. The finances are in a much better condition than a year ago. The Sunday-school is not as large as before vacation, but the superintendent, A. L. Millan, is doing his work well. A class for young men has been organized in the school, which already numbers 25. The church raised \$135 for the permanent fund of the Preachers' Aid Society.

**Hudson.**—This church, under the pastorate of Rev. A. H. Herrick, is doing commendable service. They raised \$237 for the permanent fund of the Preachers' Aid Society, and \$44, the full apportionment, for the regular collection. This year 13 have been received on probation, and there is a good interest in the work. Mrs. Grace E. Wheeler is the efficient Sunday-school superintendent. The finances are well in hand, and show little or no deficiency at the end of the second quarter.

**Cochituate.**—This church is taking on new courage under the efficient pastor, Rev. A. W. L. Nelson. The congregations have very nearly doubled, and there is a good interest in the spiritual and temporal affairs of the church.

**Lowell, French Work.**—Rev. E. Lenba, the missionary, is doing good work under difficulties. The days of persecution are not ended, and the rights of worship are not maintained by the city authorities. A hall was rented in a French neighborhood, but as soon as the Roman Catholic priest learned of this fact, he thundered against Protestants and forbade any of his people to have anything to do with us. He stirred his people to excitement, and when the hall was opened and lighted, a great mob of people gathered and threw stones and unmarketable eggs, and the pastor was compelled to escape the best he could. The police authorities were notified and promised protection, but when the hall was opened the second time, there was no police in sight, but a larger mob, and the pastor escaped with greater difficulty. The Lowell papers were informed, but they would not publish a line of the disgraceful affair. Where are our boasted rights of worship in Lowell?

**Newton Upper Falls.**—A reception was tendered the new pastor, Rev. O. W. Scott, and his wife, son and daughter, in the vestry and parlor of the church last week. The rooms were tastefully decorated with autumn leaves and flowers. Mr. and Mrs. Nutter assisted in receiving, the church committee acting as ushers. Music was provided during the evening, and refresh-

ments were served by the ladies. Rev. W. J. Thompson, of Newtonville, Rev. Garrett Beekman, of Highlandville, Dr. J. H. Pillsbury, of Waban School, and Rev. A. S. Gilbert, of the Baptist Church, were present.

#### Boston District

**Upton.**—The church edifice has been painted at a cost of \$170, and the intermediate room papered, painted and repaired at an outlay of \$75. At the last quarterly conference the pastor, Rev. E. L. Mills, was invited back for the third year. Recently 4 were received into full membership, 2 on probation, and 1 by letter. Special meetings are now in progress.

#### Lynn District

**Boston Street, Lynn.**—On Sunday evening, Oct. 25, Rev. Harry King described to a good congregation the Christian work being done at Morgan Memorial in Boston. The pastor, Rev. W. H. Meredith, writes: "Mr. King evidently has a message to the church concerning the work of the evangelization of the city slums. The writer is familiar with institutional church work in two hemispheres, and knows of no better work being done with the limited resources that is being done by Rev. E. J. Helms and his associates at Morgan Memorial. Rev. Harry King's presentation and appeal was one of the best we ever heard. Brethren, open your church to him and his work."

**Lynn, Trinity.**—The special services held for two weeks were interesting and profitable, the pastor being assisted by Rev. W. A. Dunnett, the evangelist. Last Sunday Rev. William Fall, the pastor, received 9 young men and women into full connection, five of whom were baptized. At the evening service, the Emmanuel Praying Band of South Boston assisting, 9 young men and women came forward to the altar seeking Christ, as if to take the places of the nine young people received in the morning—a curious but gratifying coincidence.

**Bay View.**—The society here has of late years been much embarrassed through the fluctuations of the granite industry. Also, in the absence of any other available business, except a limited amount of fishing, many of the young people leave home at an early age, in quest of employment. Yet a staunch and loyal constituency remains, which would do ample credit to any community. It is well united, active and helpful in every good work, fully making up in intelligent effort what is lacking in numbers. A special interest has been awakened among the children by the organization, in regular form, of a Junior League, under the direction of Mrs. Farwell, the pastor's daughter. In the beginning of October a plan was suggested for lighting the vestry with electricity, and so eagerly was it carried into effect that a week before the month's end the thing was done, every dollar paid, and the event celebrated by a public jubilee in honor of the boys and girls who so nobly wrought out the scheme. Not a penny was solicited from any one, but some suitable forms of entertainment were offered and generously patronized by the public. The older ones have caught the spirit, and already declared their purpose to carry the new improvement into the audience-room. This example of enterprise may well be emulated in other societies, to the great convenience of all concerned. Miss Edna Blanche Averill, of the Deaconess Home, spent a recent Sunday evening here, giving great pleasure to the people by her intelligent showing of that beneficent work. Rev. M. Emory Wright is the wise and efficient pastor.

#### Springfield District

**Florence.**—Old Folks' Day was observed, Oct. 18. A neatly printed invitation card bearing an original hymn written by the pastor was sent out to all the aged people of the charge. The pastor, Rev. H. G. Buckingham, preached a peculiarly appropriate and comforting sermon, and the original hymn just referred to was sung. Peace and prosperity characterize the work. Revival services, with the assistance of an evangelist, are being arranged.

**West Warren.**—The pastor, Rev. John Mason, is meeting with success and continues to demonstrate his fitness for the work of this charge. His latest venture is a boys' club, which is small, to be sure, but it looks as though its twelve members would all be brought into the church.

**Pelham and Cushman.**—The ill health of his daughter has caused Rev. L. E. Taylor to dis-

continue his work here, and to remove, at the advice of his physician, to the seashore, and he is now serving the church at Truro, in the New England Southern Conference. Rev. W. D. Hull has been transferred from Williamsburg to this double charge, and began his work, Oct. 18. The appointment is pleasing to the people.

**Williamsburg.**—Owing to the removal of Rev. W. D. Hull, Rev. H. F. Forrest, an honored member of the Vermont Conference, in the supernumerary relation, has been appointed to supply this charge until Conference. Mr. Forrest has resided here for several months, has preached to the people and worshiped regularly with them, and his appointment is eminently fitting and satisfactory. The care of the West Whately appointment has been assigned to Rev. W. J. Kelley, of Conway.

**Holyoke Highlands.**—Revival services have been conducted here for three weeks with very encouraging results. One backslider has been reclaimed, but the chief benefit has accrued to the church. Forty or more believers have sought the blessing of a clean heart, while several of the young people have taken a more definite stand for Christ. The prayer-meeting is now a live thing, and the church is in condition for aggressive Christian work. The pastor has been assisted in these meetings by the following brethren: Revs. C. Oscar Ford, Charles F. Rice, Charles E. Davis, E. V. Hitchcliffe, J. P. Kennedy, H. G. Buckingham, F. J. Hale, W. M. Crawford, and Presiding Elder Richardson, the last two of whom preached each two evenings. An effort was made to reproduce the Laurel

## Thanksgiving Glass and China

In the Dinner Set department will be seen the largest, most valuable and comprehensive line ever shown by us at this season, including new designs of Oyster Plates (shapes for crushed ice); also Fish Sets, Entree Sets, Rich Course Sets.

Extra large Turkey Platters and Plates to match. In the Dinner Set Exhibit will be seen many stock patterns, in sets or parts of sets, always readily matched—an advantage appreciated by experienced housekeepers.

Having enlarged our Glass Room in a way to classify the different lines of Crystal Cut Ware, the ordinary Pressed Glass, and the Rich Carlsbad Colored and Gold Glass in full table services, or in parts of dozens, as required.

We invite inspection of those interested in seeing the wonderful advance in Foreign and American creations in this department.

An extensive line of bric-a-brac in the Art Pottery Rooms, including rare specimens for cabinets, also for wedding and complimentary gifts.

Purchasers selecting now can have reserved and sent at date desired.

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Street cars marked "Federal" may be taken from either railway terminus to our door.

### CURED TO STAY CURED

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief, and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true, unfailing specific for Liver, Kidney, Bladder and Prostate troubles caused by inflammation, Congestion, or Catarrh. When there is Constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels, and cures Constipation immediately, to stay cured. One small dose a day does all this splendid work, and any reader of ZION'S HERALD may prove it by writing to Drake Formula Co., Drake Block, Lake and Dearborn Sts., Chicago, Ill., for a trial bottle of Drake's Palmetto Wine. It is free, and cures. A letter or postal card is your only expense.



Park camp-meeting in part. Rev. W. M. Crawford gave his sermon on the Holy Spirit in His sanctifying work; Rev. J. P. Kennedy repeated his melting and inspiring sermon on perfect love; and Rev. C. E. Davis gave again his sermon on the historical consequences of Lot's choice, which so deeply moved the great Sunday morning congregation at the Park. Every sermon was good, and conveyed a timely and important message. F. M. E.

## CHURCH REGISTER

### HERALD CALENDAR

Rockland Dist. Asso. at Union, Maine, Nov. 17-19

**BOSTON METHODIST SOCIAL UNION.**—Governor's Night, Monday evening, Nov. 16, in Lorimer Hall, Tremont Temple. Reception in Gilbert Hall at 5 o'clock. Dinner at six. Ladies invited. Gov. S. R. Van Sant of Minnesota and Lieut-Gov. Curtis Guild, of Massachusetts, will speak. Orient Male Quartet. All seats reserved. Exchange and sale of tickets to members for themselves and guests will open at Tremont Temple ticket office, Monday, Nov. 9, at 9 a. m., and continue through Tuesday. General sale opens Thursday morning and continues until 5 p. m. Friday. Single tickets, \$1.50. Applications for membership may be made at the ticket office.

O. H. J. KIMBALL, Sec.  
47 Kilby St., Boston.

**NEW ENGLAND DEACONESS HOSPITAL.**—The corner-stone of the New Deaconess Hospital at Longwood will be laid by Hon. John L. Bates, Governor of Massachusetts, Thursday, Nov. 5, at 2.30 p. m. Rev. James M. Buckley, LL. D., editor of the *Christian Advocate*, will deliver the address. Should the weather be unfavorable, exercises will be held in St. Mark's Church, Brookline.

**TO PASTORS OF METHODIST EPISCOPAL CHURCHES.**—Attention is called to the fact that, by the appointment of the General Conference, the fourth Sunday in November is Temperance Sunday. Let a temperance rally be held in every church on that day, or as soon thereafter as possible. Take collections, and divide as the Discipline directs— $\frac{1}{2}$  to your local committee,  $\frac{1}{4}$  to your Annual Conference committee, and  $\frac{1}{4}$  to the General Conference committee. If you have no Annual Confer-

### FREE HELP FOR ALL SICK

We will send absolutely free of charge a full-sized box of Make-Man Tablets to every reader of ZION'S HERALD who is suffering from nervous debility, weak back, kidney ills, catarrh, dyspepsia, sleepless nights, who has stomach trouble, female disorders, or any blood or nervous diseases. Do not send any money. Honest men and women have only to send their name and address, and we will send them by return mail, absolutely free, a full-sized box of Make-Man Tablets. After you have used half of the Tablets, and you can truthfully say they have done you a world of good, you may send us 50 cents. If you haven't been greatly benefited, simply return the half-box. Isn't this a most liberal offer? Remember we send them to you free of all charge. Send at once. Do not put it off. Make-Man Tablet Co., 119 Dearborn St., Chicago.

**GOV'T**

REVOLVERS, GUNS, SWORDS, Military Goods, NEW and old, auctioned to F. Bannerman, 579 Broadway, N. Y., 15c. Catalogue mailed, 6c.

### OLD HOME WEEK, NOV. 8 and 9

#### Bromfield St. Church

**SUNDAY, NOV. 8**—10.30 A. M., Sermon by Dr. L. T. Townsend. 3 P. M., Old-fashioned Love-feast; facsimile love-feast tickets given. 7.30, Picture Sermon by pastor.

**MONDAY, NOV. 9**—Social Hour at 5 P. M.; Reunion Banquet at 7. All former members invited. Tickets to Banquet, 60 cents, which may be ordered by mail from the pastor.

### FOUNTAIN PENS

We have some excellent Fountain Pens, taken in payment for advertising, such as usually sell for \$2 and \$3, and we offer them as long as they last for 75c. each.

ZION'S HERALD Office,  
36 Bromfield St., Boston.

ence committee, send  $\frac{1}{2}$  to the General Conference committee. Send to Rev. H. Lemeke, 57 Washington St., Chicago, treasurer. Your local committee cannot do better than to use their funds in purchasing the tracts published by the General Conference committee for gratuitous distribution. Twelve tracts are now printed. Send 10 cents for samples and prices. All applications for tracts must be sent to J. G. Evans, 57 Washington St., Chicago.

J. G. EVANS, Chairman Gen. Conf. Com.

The crockery shops are busy ones at this season of the year and none more so than the establishment of Jones, McDuffee & Stratton, with its seven floors of specimens gleaned from every known pottery and glass producing country.

**W. F. M. S.**—Springfield District W. F. M. S. will hold its annual meeting in the Chicopee Church, Friday, Nov. 13. Sermons at 10 and 2. Full reports are expected from all auxiliaries. Echoes from the executive meeting at Baltimore by Mrs. C. H. Hanaford, Conference secretary. Paper on "Lux Christi." Address, Mrs. Ruth Marie Sites Brown. Chicopee auxiliary will furnish luncheon at 15 cents. Trolley cars pass the church.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

**W. H. M. S.**—A district meeting will be held at Bethany Church, Ashland St., Roslindale, Tuesday, Nov. 10. A report from the General Executive Meeting will be given; also district reports, and addresses. At Dudley St. take either Beech St., East Walpole, or Dedham via Washington St. car, all of which pass Ashland St. Cars marked Mattapan or Calvary Cemetery pass the church. Lunch, 15 cents.

MRS. E. L. HYDE.

### Marriages

**LAPOINT—DOYLE**—At 6 Mahan Place, Boston, Oct. 29, by Rev. Charles A. Crane, William N. Lapaoint and Mary Doyle.

**EDWARDS—LAMB**—At the Methodist Episcopal parsonage in Kezar Falls, Me., Aug. 24, by Rev. H. A. Peare, Norman H. Edwards, of Casco, Me., and Alice M. Lamb, of Portland.

**STANLEY—STANLEY**—At the Methodist Episcopal parsonage in Kezar Falls, Me., Oct. 24, by Rev. H. A. Peare, Sherman P. Stanley and Myrtle Alma Stanley.

**MCKUSICK—SMITH**—At the Methodist Episcopal parsonage in East Denmark, Me., Oct. 24, by Rev. G. J. Palmer, Willard S. McKusick and Dorothy Smith, both of Denmark.

If your stomach is weak, it should have help. Hood's Sarsaparilla gives strength to the stomach, and cures dyspepsia and indigestion.

**ASSOCIATED CHARITIES OF BOSTON.**—The annual public meeting will be held at Steinert Hall, 162 Boylston St., Nov. 13, at 7.45 p. m. Addresses will be given by Major Henry L. Higginson, of Boston, and by Mr. Edward T. Devine, of the New York Charity Organization Society, on "Tenement Reform in New York since 1900." All are cordially invited.

**W. F. M. S.**—Framingham District W. F. M. S. will hold its next meeting at Holliston, Wednesday, Nov. 11. Sessions at 10.30 and 2. Reports from auxiliaries, papers and business will occupy the morning session. Miss Florence Nichols, of India, will be the speaker for the afternoon. All are invited.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

**LECTURES AT LASSELL SEMINARY.**—Prof. Borden P. Bowne, Dean of the Graduate Department of Boston University, will give a course of lectures on Theism as follows: Thursday, Nov. 5, 7.30 p. m., "The Theistic Outlook;" Saturday, Nov. 7, 1.40 p. m., "God and Law;" Saturday, Nov. 14, 1.40 p. m., "Logic and Life."

Leon H. Vincent has begun a course as follows: Thursday, Oct. 23, 7.30 p. m., "Hotel de Rambouillet and the Precieuses;" Thursday, Nov. 12, 7.30 p. m., "The French Academy;" Thursday, Nov. 19, 1.40 p. m., "Cornellie."

Mary Augusta Mullikin's first of three lectures will be on Thursday, Dec. 3, 7.30 p. m., "Raphael, the Decorator."

**W. H. M. S.**—The 20th annual meeting of the Woman's Home Missionary Society of New England Southern Conference will be held in Trinity Church, Norwich, Conn., Nov. 18 and 19. Mrs. H. Ida Benson will speak on "Deaconess Work, Abroad and at Home," and Mrs. C. M. Melden, of Providence, R. I., upon "Some Questions Connected with Our Educational Work in the South." Mrs. T. J. Everett will report the Chattanooga National Convention. Papers will be read by Mrs. James Tregaskis, Mrs. Susan K. Luce, and other workers. Each auxiliary society and young woman's society in the Conference is entitled to a delegate for each twenty members, and fraction thereof.

Persons desiring entertainment for one or two nights are requested to notify Mrs. John Morgan, 63 Washington St., Norwich, Conn., before Nov. 12. Meals will be furnished at the church—dinners 25 cents, supper 15 cents.

MRS. A. W. ROGERS, Conf. Sec.

**W. F. M. S.**—Augusta District W. F. M. S. will hold its annual meeting in the Waterville church, Nov. 6. Mrs. Laura Wheeler Moore, of Bassin, India, will be present and address the meeting. A report of the New England Branch meeting will be given. Sessions at 10 and 2. Ladies will bring basket lunch. Railroad rates will be  $\frac{1}{4}$  cents per mile. It is hoped that every auxiliary in the district will be represented.

MRS. M. E. CANHAM, Sec.

### November a Great Month in Maine Woods Deer, Moose and Small Game Plentiful

November, when one is in the heart of the Maine forests, tramping through the thickets of Kineo or Katahdin, or roaming around the shores of the beautiful Rangeleys, affords more real enjoyment to the sportsman than the other eleven months combined. The hardy guide, with his knowledge of woodcraft, points out the deep recesses where the lordly moose and the wary deer are hiding. The sportsman moves with the utmost caution—a lesson which the guide has firmly impressed upon him. He reaches a vantage point; the game stands before him in the open; a steady arm, a careful eye, and his quest is successful.

Back to the camp, and in a short while the guide has supper all ready, the appetizing odor of broiled partridge and grouse, delicious woodcock, baked duck, and the savory scent of a nicely browned sirloin of venison making known the repast with which the hunters regale themselves. After supper the stools are pushed near to the blazing pine logs, and thrilling episodes and encounters are recited and listened to attentively, a few hours of smoking and talking, then with a satisfied look at the day's quarry, the good old cot of pine boughs is occupied, and slumber tops the day's enjoyment.

This is true pleasure, good sport, and sure health, in the invigorating atmosphere of Maine's woodlands; but if you prefer to stop at a hotel, you can do so. The beautiful little booklet called "Fishing and Hunting," published by the General Passenger Department of the Boston & Maine R. R., Boston, tells all about Maine's game region, and how to get there. Send 2 cents and it will be mailed to you.

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## OBITUARIES

I ponder oftentimes, when I hear the evening  
chimes,  
Which ring when day is over for the Lord's  
blessed dead;  
When the burden has been lifted, and the last  
prayer is said,  
How they rest from their labors.

Where is the cool green grass, that invites them  
as they pass  
To lie down besides still waters, and forget past  
pains,  
And fear no more the pressure of unrelaxing  
strain,  
But to rest from their labors?

Are the whispers of those trees any softer than  
are these  
Which soothed them here below in their mo-  
ments of rest?  
Ah! they find God's perfect peace in those  
islands of the blest,  
Where they rest from their labors.

Sometimes in sunset gleams, or in pictures of  
my dreams,  
I see them in God's garden where the lilies are  
most fair,  
And ah! the lovely music that is filling the  
sweet air,  
While they rest from their labors.

None may seek them to employ, they have  
leisure to enjoy,  
No summons may disturb them, for they need  
not delve nor weave;  
They may keep their holiday, for the Lord has  
given them leave  
To rest from their labors.

Nor the cold, nor the heat, nor the sense of de-  
feat  
Shall trouble them again through the long, long  
day;  
All the sin and the sorrow, and the care have  
passed away,  
Now they rest from their labors.

O! happy, happy band in the dear Fatherland,  
I am fain to come and join you in the presence  
of the King,  
To sleep beside the river, and to hear the angels  
sing,  
And to rest from my labors.

But my time is fixed above, and I do the work I  
love,  
And I find a new charm in it as the night draws  
near;  
So I wait and do my best till that morning shall  
appear  
When I rest from my labors.

And there is a heaven below, for Christ lets me  
know  
That He dwells with His servants, and gives  
them strength;  
It is sweet to work and wait, till He grant me  
leave at length  
To rest from my labors.

—MARIANNE FARNINGHAM, in *Christian World*.

**Dearborn.**—Rev. George S. Dearborn, D. D., was born in Thornton, Grafton County, N. H., Oct. 31, 1822, and died at his home in Topeka, Kansas, Sept. 25, 1908. He was sick but two days; his earthly tabernacle simply broke down, and he passed to his everlasting reward.

After receiving a good common school education, he attended school at Plymouth, Mass., and finished his education in Andover Seminary. He was religiously inclined very early in life, and was soundly converted in his nineteenth year. He immediately united with the Methodist Episcopal Church, and was licensed to preach as a local preacher in 1843. Soon after, he was received into the New Hampshire Conference, where he remained until 1865, when he was transferred to the Kansas Conference. In the former Conference he rose rapidly and filled some of its very best appointments. His first charge in the Kansas Conference was Baldwin City, and from there he was sent to the historic city of Lawrence, where he served the church with large success for three years. He was then appointed to Manhattan, and soon afterward to the Manhattan District. He was again made presiding elder of Salina District in 1876 by Bishop Peck. When he took this district there were but three church buildings on the district, which was as large as a Conference. He was twice elected secretary of his Conference, and in 1872 was a delegate to the General

Conference at Brooklyn, N. Y. Twice afterward he was made presiding elder, his last district and active work being the Topeka District, which he traveled the full term. After fifty-four years of active and continuous service, he retired at the close of his work on Topeka District, in 1895.

Mr. Dearborn was married in 1847 to Miss Sarah A. Briggs, who was born in England in 1825. To them were born five children, two of whom died in infancy, and a daughter one year ago. A son, James Dearborn, lives in Beloit, Kan., and the daughter, Carrie Adella Sudendorf, lives in Salina, Kan. Mrs. Dearborn survives, at the age of 78 years.

During the sixties many strong men came to Kansas—men destined to wield a mighty influence in the making of the commonwealth. Perhaps no one of these exceptional men whose memories are enshrined in thousands of grateful hearts, were more effective for the church and righteousness than was Mr. Dearborn. He not only filled the churches to which he was appointed with great acceptability, he not only had great revivals of religion and succeeded in building up his charges, but he had a great interest in the special causes for which the church stood. He was always a particular friend of Christian education. For thirty years he was president of the board of trustees of Baker University, and has had as much to do with making that University the great force it is in Kansas Methodism as any other man. All the benevolent enterprises of the church had his hearty approval and co-operation.

But Dr. Dearborn was also a true citizen. He had ideals of citizenship, for which he had the courage to stand. He wielded a powerful influence in the laying of the foundations of his State, and always took a vital part in the discussion of State problems. Few men have hated the liquor traffic as he hated it. He was very effective in the campaign which inaugurated the prohibition law in Kansas.

It is doubtful if Kansas Methodism has produced many as efficient men as Dr. Dearborn. He was a manly man. His brethren in the ministry always honored him. He was never brilliant, but always clear, forceful and effective. His sermons averaged well—they were never poor. He loved to preach, and this was his one work. Few men attain to his balance and poise of character. He was not eccentric, neither was he diffident nor uninteresting. He perhaps succeeded in escaping besetting sins better than most men. He attained to a fullness of Christian virtues rarely seen in a single character. He was wise—never rash. He possessed good executive ability, and was a splendid business man. He never boasted of his Christian experience, but was always satisfied, and succeeded in an unusual degree in living the Christ-life.

After his retirement from active service he never lost any of his zeal for, and interest in, the church. He never was despondent, but always optimistic, and seemed satisfied with the church's work. He was always cheery and bright. His testimonies in Sunday morning class-meetings in his own church were anticipated by pastor and people with joy, for he always had something strong, sympathetic and hopeful to say.

His last public testimony was as hopeful, clear and definite as ever Christian gave. No clouds darkened his spiritual horizon, but in full assurance of faith he passed into the land of unclouded day. His presence will live with his brethren in the ministry, who will not let his memory die. "He, being dead, yet speaketh." "Blessed are the dead who die in the Lord... for they rest from their labors and their works do follow them."

**Coombs.**—Mrs. Betsy Elizabeth Coombs, for more than fifty years a worthy member of the Methodist Episcopal Church in East Woodstock, Conn., died at the home of her son, Charles Coombs, in South Coventry, Conn., Oct. 6, 1908, in the 84th year of her age.

Thus calmly closed a quiet and beautiful life lived by faith in Christ. "None knew her but to love her." Those who learned when little children to love her, years ago, made a special effort to be present at her funeral, and tears freely flowed. Services were held in East Woodstock church, her loved pastor officiating, and speaking from the golden assurance: "Blessed are the dead who die in the Lord."

At the time of Mrs. Coombs' illness, the

son's wife was also very sick. Overhearing the physician say that she must die, she said to a dear granddaughter: "It is all right. I am aged, and ready to go. If only one can remain, I pray it may be your mother, who is needed here so much." O, may we not say, as these aged disciples depart, even just as Jesus said regarding little children: "Of such is the kingdom of heaven."

OTIS E. THAYER.

**Fox.**—Mrs. Manda McDonald Fox was born in Saco, Maine, May 20, 1868, and died at Kezar Falls, Maine, Sept. 11, 1908.

Her mother died when she was born. She was brought to Porter, Maine, when but six weeks old and passed most of her life in this vicinity. She was lovingly cared for through her childhood by a devoted aunt, Miss Abbie McDonald. When quite young she gave her heart to God, and joined the Methodist Episcopal Church at Kezar Falls. She remained a faithful and devoted member of this church till her death. About six years ago she was united in marriage with Mr. Herman J. Fox, a devoted Christian and a member of the church at Kezar Falls. Their union was a most happy one. During the remainder of her life she and her husband served the church faithfully. At the time of her death she was president of the Epworth League. She was also a member of the reading club of this place.

Her sufferings were most severe, but she bore them patiently and cheerfully. All that love and skill could suggest was done for her. She passed away watched over by her loving husband and the same devoted aunt who loved her so tenderly all her life.

The funeral services were conducted by her pastor, Rev. H. A. Pearce, at the church in Kezar Falls. The floral offerings were numerous and exceedingly beautiful. The sympathy and prayers of their many friends are with those who mourn.

H. A. PEARCE.

**Dorr.**—Frederick Augustus Dorr was born in Somersworth, N. H., Oct. 7, 1827, and died at his residence in Southville, Mass., May 11, 1908.

Mr. Dorr was a man of strong character, whose life made a splendid record in its usefulness. Rugged in righteousness and fearless in conduct, the sustaining quality was not sternness, but genuine kindness. In his person he was physically fine to look upon, tall and full of force. His neighbors liked him because he lived to be neighborly, and gave character to the community by his conduct. His benevolences knew many of the poor, and they appreciated that they had in him a friend. Such a man will obtain honor from his fellow-men, and in turn do honorably where he is trusted. In just this way, as surveyor, overseer, assessor, and selectman, he was known and respected. During thirty years of service as constable he made lawbreakers feel the terror of evil-doing. He could not be bribed or bought, and he would not swerve from what he felt to be his duty. If the duty seemed hard, he simply put the more zeal and pluck into its performance. I never read the stories of heroism which are so often written now of what officers have done, notwithstanding threats and personal danger, without adding: "Yes, Constable Dorr would have fitted the measure of that deed exactly." Of him it can be recorded that he

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never waited till it was past time before he acted.

In the service of the church he was a standard-bearer who proudly kept the colors to the front. The history of the Southville Church is largely a history of how he cared for interests that made the organization possible. He was an official without a blemish. He was a supporter who did what he could, and never asked, "What is my share?" but seemed to be studying how to do something more. His cordial ways and sunny spirit are sadly missed. It seems but natural that in his last hours of sickness he should inquire concerning things relating to the church. And so he passed out to find himself in the church triumphant.

The home life was made more lovely because of his devotion. For years his wife has been a helpless invalid. He was strength and joy to her and in the home. Besides the wife (Mary H. Mitchell, his bride in 1849), he is survived by four daughters: Mrs. Elizabeth Muhlig, and Misses Carrie E., Mary E., and Abbie M. Dorr.

Prayers were said at the home, but the funeral occurred from the church. His former pastors, Revs. J. R. Cushing, W. A. Thurston, and E. E. Small, were in attendance, with Rev. W. C. Townsend, the present pastor.

E. E. S.

**Fellows.**—Mrs. Dorothy S. (Flanders) Fellows was born in Danbury, N. H., May 20, 1820, and passed to the better life, Sept. 11, 1903.

She was twice married, first to Charles O. Barker, with whom she lived many useful years in Haverhill and Methuen, Mass. Six children were born to them, all of whom died in childhood save one daughter, now Mrs. E. M. Heard, of Center Sandwich, N. H. Mr. Barker died Jan. 28, 1876. Mrs. Barker married Christopher C. Fellows in October, 1877, and lived with him in Sandwich till his death in 1888.

She is survived by one brother, Hiram F. Flanders, until recently of New Jersey, but now of Nashua; by two half brothers, Charles Flanders, of Malden, Mass., and Frank Flanders, of Lowell, Mass., and by one half-sister, Mrs. Nancy Spear, of Nashua; also by one daughter, Mrs. E. M. Heard, who has the comforting assurance that her mother has lacked no kindly attention that lay in a loving daughter's power, and one grandson, Howard Heard.

For more than twenty-five years the subject of this sketch has been unostentatiously making a large place for herself in the hearts of our people. Those nearest to her may truly say that she was best known in her own home, but her relatives and loving attendants are not the only ones who knew her true. Her interest in the work of the church and of the Woman's Christian Temperance Union has not abated with her more recent confinement to her home, and her pastor and a host of appreciative friends can testify to her unflinching patience, to her active sympathy with every good work and her cordial hatred of anything mean and unworthy. She was a great reader, and the papers of her church, ZION'S HERALD and the *Christian Advocate*, were well used. Her mind was remarkably clear and active to the last, and twelve hours before she went to rest, after speech and sight were gone, her loving caress said, "I know you are here, and I love you all." After about four weeks' confinement to her bed she went to sleep in faith in Jesus Christ her Saviour, and surely awoke with great joy in His presence.

Simple burial services were held at her residence at 4.30 o'clock, Sunday afternoon, Sept. 13. Her pastor, Rev. Roger E. Thompson, was assisted by Rev. E. B. Stille, pastor of the Free Baptist Church. The precious dust was taken to Methuen, Mass., for interment Monday morning.

R. E. T.

**Maddocks.**—On Oct. 24, 1903, as the result of a runaway, Miss C. Elizabeth Maddocks, of Searsmont, Me., was thrown from a wagon and instantly killed.

This fact throws gloom over our beautiful village, and the spirit of mourning is generally felt. Our sister was the daughter of Richard and Mary Maddocks (both deceased), and was

born in Lincolnville, Me., Dec. 14, 1850, but some thirty-eight years ago her parents moved to Searsmont. She was converted when only fifteen years of age, during the pastorate of Rev. Wm. L. Brown, and has since been a worthy and highly esteemed member of the Methodist Episcopal Church.

This sad accident has brought sore affliction upon our church. Our loss we think quite irreparable. Aside from Miss Maddocks' own home interests, which were many and varied, she was ever found in close touch and sympathy with the church in all its departments. Conscientious and truly Christian in spirit, she often sacrificed physical comfort by her untiring efforts to bring success out of an undertaking.

We sincerely mourn her departure as one truly beloved, and we shall indeed miss her from the presidency of the Ladies' Aid Society, also as a faithful teacher in our Sunday school, and as one who was possessed of a sunny and cheerful spirit of helpfulness at all times. What is our sad loss is, we believe, her great gain, and we pray God for the spirit of true reconciliation, and that He will raise up others to help on His cause.

Aside from her important church relationships, Miss Maddocks was for two years the very efficient secretary of "Victor Grange," and at present was in that office. Always genial, she had many warm friends. She is survived by an only brother and two sisters—Mrs. Eben Cobb, of Searsmont, and Mrs. Edwin Hawes, of Union, Me.

C. F. BEEBEE.

**Averill.**—Frank W. Averill was born in Searsmont, Me., Sept. 10, 1833, and died in Alna, Me., Sept. 12, 1903.

He was the oldest son in a family of ten children, of whom two brothers and four sisters still survive. At the age of nine his parents brought him to Alna, where he has made his home for the most of the time since. Here he married Miss Sarah E. Simpson, in 1858. Two children were given them, but one was taken home by the father, a bud of earth to blossom in Paradise. The other, Mrs. W. W. Houdlette, lives close by her father's place in Alna.

Mr. and Mrs. Averill joined the Congregational Church in 1872 during a brief stay in Massachusetts, and when they came back to Alna brought their letters and joined the Methodist Episcopal Church at Sheepscot, of which his widow is still a member.

Mr. Averill followed the sea for a little just prior to the Civil War, but when that struggle began he enlisted and gave two years to the service of his country. During that time he was in eleven battles, including both battles of Bull Run and the Peninsular campaign. He was buried with the G. A. R. service at the Alna Centre burying-ground. The text that his pastor used was: "The last enemy that shall be destroyed is death."

Thus is laid to rest from his labors a kind and thoughtful neighbor and friend; a loving husband, a good man. The church and community have lost a member whose place will not soon be filled. We mourn, but not as those who have no hope. Soon we shall understand the mysteries of earth and shall be satisfied.

C. F. S.

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### THE EDITOR'S VIEW-POINT

**E**NCOURAGED by the result which followed a statement in a private note to one of our ministers, as outlined this week on the editorial pages, the editor herewith repeats substantially what he then wrote.

#### A Key to Zion's Herald

Whether well or poorly edited, a definite and clearly-fixed purpose guides the making of each issue. There is no haphazard filling up of the columns from copy that is voluntarily sent to the office, but the use of each page is carefully studied and often anticipated weeks in advance. Special effort is made to provide for the demands of our many-aided constituency. What one class desires, another will not so much as look at, and vice versa. To make ZION'S HERALD spiritual—that is ethical, according to the mind that was in Christ; to stand for the things which will make for a Christian civilization; to aid our readers to be intelligent helpers to that end, is the unremitting purpose of the editorial management, which has no hobbies and no personal aims.

#### Specific Plans

With an excellent corps of editorial and reportorial writers subject to orders by mail or telegraph, the HERALD is always surfeited with copy. How to crowd a quart into a pint measure is the ever-present problem. In general, the pages are utilized on the following plan: Upon the inside of the cover some striking and thought-provoking excerpts from the exchanges are usually placed. The editor may, or may not, accept the views presented, as he may or may not the opinions of his contributors. The main thing, in both excerpts and contributions, is to make sure that live current topics are treated which will challenge serious attention. The editor credits his readers with sufficient intelligence to accept or eschew the views presented, as in their wise judgment seems best. Holding the editor responsible for all the judgments expressed in his paper, is a conception of journalism belonging to an archaic age. The HERALD is a forum for the discussion of the frankest thought on all vital subjects.

#### Outlook Department

First of Methodist papers the HERALD inaugurated its Outlook pages, now the first three in each issue, in which world-wide movements are sketched. So comprehensively and critically is this work done, that any person reading only these three pages

from week to week will not be uninformed upon anything which he needs to know of current events. There are in our Methodist host many busy laymen and leading educators who depend upon the weekly reading of these three pages.

#### Editorial Department

Next are four editorial pages, in which devotional, biblical, denominational, literary, civic and reformatory topics are treated, with much personal mention and brief, pertinent paragraphing.

#### Contributors' Department

In the normal paper four pages of contributions follow. The HERALD is exceedingly fortunate in that it receives from leading writers in our own denomination, as well as from representative contributors in this country and in England, more noteworthy articles than it is possible to publish. It is a very high compliment to this paper that men and women of such marked ability seek to express themselves in its columns.

#### Family Department

Following the contributors' pages are four family pages, edited by an associate with unusual ability. Good judges pronounce these pages, in strength, variety and interest, unexcelled in any religious journal. "Thoughts for the Thoughtful," which cost so many hours each week of careful searching and scrutiny, are seised by many thoughtful people as the best repository of sane, healthy and inspiring Christian meditation.

#### Sunday-school Department

Then follow the unrivaled Notes on the Sunday-school Lesson, by Rev. Dr. W. O. Holway, who for twenty-five years has furnished our readers with fresh, exhaustive and comprehensive helps on the current lesson, carrying a theological self-control and poise as remarkable as it is safe and free from novelties and sensations.

#### Book Table

The prompt, critical and honest review of the latest volumes, in our Book Table, has a value to the intelligent reader above money. Here he is told what a book is, and of what it treats, its merits and defects, as unsparingly as if the reader were personally asking: "Is that book worth buying?" Many of the volumes are so fully and fairly presented that only the

reading of the review of the book is necessary.

#### Church News

In these pages the HERALD reflects the important happenings in the churches—nearly 1,000—in the six patronizing Conferences. The force of reporters is large and competent, in the main the presiding elders, who best know what is taking place on their districts. No paper in the Methodist Episcopal Church spreads before its regular constituency anything to compare in fullness with our weekly reports from the churches and ministers. The activities of the Epworth Leagues are fully and promptly reported. These are the pages most eagerly scanned by the general reader.

Only mention is made of the important fact that one page in each issue is devoted, without charge, to the publication of the important announcements and notices of the many benevolent organizations in our New England Methodism.

#### Obituaries

Usually upon two pages appear tender and inspiring memorials of our sainted dead. As Wesley said: "Our people die well." This is the HERALD's eleventh chapter of Hebrews. Our people read of these worthies and take fresh hope to renew the struggle of life. In all of its long history of usefulness the HERALD has published these sacred memoirs without charge.

We thus present the key to the HERALD. Perhaps, as in the case of our young ministerial friend, noticed editorially, the paper, examined with this interpreter, may enhance the appreciation of some other ministers for it, and prompt them to secure immediately some new subscribers, as he so nobly did.

Booker T. Washington, addressing nearly three thousand people at a colored State fair held at Raleigh, N. C., last week, urged upon his hearers the importance of industrial education. The purpose of education, he argued, is to make the colored people better barbers, painters and cooks, and they should not all seek to become doctors, preachers and lawyers. Mr. Washington expressed his conviction that help will be forthcoming from the white men of the North and South if the negro practices patience, self-control and courage.

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